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S O M E
New Discoveries
 O F T H E
 UNCERTAINTY, DEFICIENCY,
 and CORRUPTIONS
 O F
 HUMAN KNOWLEDGE
 A N D
LEARNING.

With particular Instances in
*Grammar and the Tongues, Poetry,
 Criticism, History and Antiquity, Chronology,
 Philosophy, Medics, Policy, Mathematics,
 Rabinical Learning;*

And more especially in the
STUDY of THEOLOGY
 (As it is consider'd as an Art or Science): With
 Large Remarks and *Animadversions*, occasion'd
 by the late Writings of some Divines, relating
 to this last.

To which is added,

**A Defence of Sharp Reflections and Censures on Wri-
 ters and their Opinions, when there is Occasion.**

By **JOHN EDWARDS, D. D.**

L O N D O N: Printed for *J. Lawrence, N. Cliffe, and
 D. Jackson, in the Poultry; and J. Wyat, and R. Robinson,
 in St. Paul's Church-Yard.* MDCCLXIV.

SOME
 New Discoveries
 OF THE
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 OF
 HUMAN KNOWLEDGE
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 LEARNING



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 (As it is considered as an Art or Science): With
 Large Remarks and Animadversions, occasion'd
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 A Defence of some Reflections and Observations on Writ-
 ings and their Opinions, who are the Occasion

By JOHN HEWARD, D.D.

LONDON: Printed for J. Knapton, M.DCC.LXXV. and
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The PREFACE.

IF we be not elated with Pride, or sunk into Stupidity, we cannot but bewail and lament the miserable Lot of Mankind in this lower World, with respect not only to their Moral Defects, but those which relate to their Understanding. They of the latter sort are the Subject of the following Discourse; wherein I have attempted to discover our Deficiency in some of the Arts and Sciences; for tho' I have * heretofore spoken against the disparaging of These, as it favours of Affectation of Novelty, of Scepticism and Unsettledness of Mind, of Pride and Arrogance; yet upon other Principles and Designs, such an Undertaking is lawful and commendable; namely, to shew the Foible (as we affect to speak) of our Intellectual Acquisitions, the Blind-side of our most Seeing Faculties; that thence we may be mov'd to be Humble and Modest in our present State, to be ready to correct our Mistakes, and passionately to breathe after that Perfect and Consummate State of Knowledge, which we shall arrive to in the Regions of the Blessed.

It will be observ'd by the Reader, that I dwell most upon the Weakness and Deficiency of our Knowledge as to Theological Points: and truly I am sorry there is Occasion for it: but seeing there is, I can't but take Notice of those Mistakes and Corrup-

* Preface to a Discourse of Truth and Error.

tions which are crept even into Divinity. The false Relish of some of this Age about some of the Articles of Religion is remarkable. Some Doctrines which the Reformers of our Church restored and left to us, are despis'd and thrown aside. And the Judgement of other Reformed Churches and Protestant Writers is abandon'd by these Persons. Instead of retaining their Old Principles, they are coming New Systems in Divinity. These Men are Posture-masters rather than Divines, and they think it commendable to appear in all Shapes in Religion. For this vain Apprehension possesses them, that, because in this Learned Age some Parts of Humane Knowledge are censur'd, and the very Principles of some Arts, especially those that relate to Natural Philosophy, have undergone a great Alteration; therefore they may venture to advance some unheard of Doctrines in Divinity, to new-model our Religion, to mend the Gospel, and to present us as it were with a New Christianity. Such is the Bold Spirit, such is the Degenerate State of Our Times; and I hope my free and impartial taking notice of it, will not bring upon me the Censures of others. I am fully satisfy'd that I do not deserve them: and I shall continue in that Persuasion, till it be prov'd that the discharging my Conscience, and performing my Duty, are things deserving to be Censur'd. But if it appear that in any Points I am in an Error, I will not only be Thankful to the Person who shall convince me of it, but I will very readily recede from it, and count it Ingenuous, and even Honourable to do so.

THE PREFACE.

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I have not in these Papers taken notice of Dr. Clark's late Theological Exploits, because I had already in Two short Discourses animadverted on his Heretical Doctrines (which he falsely calls the Scripture doctrine of the Trinity;) namely, That the Father, the first Person in the Trinity, is the Only True God; and that the other Two Persons, the Son and the Holy Ghost, can lay no claim to the Divinity, properly speaking. He, as his Name sake, Monsieur le Clerc, explodes the Divinity of Christ as a Popular Error, and he distorts and depraves all those Texts of Scripture on which it is grounded, and he either slights or misinterprets the Writings of the Fathers which assert this Doctrine. All that I shall say now is, that This is what I fear'd and expected, and what (tho' I am no Prophet) I foretold in some of my Papers which I lately publish'd, namely, that Arminianism was to open the Scene for Arianism and Socinianism, because the Principles on which the former is founded, make way, in the very Nature of the Things themselves, for the latter: That is, the not sufficiently attending to the Mind of the Holy Spirit in Scripture, and the too great Esteem paid to some Passages in the Books of the Antient Writers of the Church, who were but just enter'd into the Study of the Christian Religion, and the over-valuing of Humane Reason, are the three Things that set up Arminians and Arians. Our only hopes are, that those of the former Persuasion will not suffer the foremention'd Principles to have any powerful Influence upon them, nor be so mean-spirited as to
have

have any regard to the Example of those Two late Deserters, who are fled into the Asian Camp; seeing it is apparent, that to Fight in defence of that Cause, is Dangerous and Fatal, and will prove destructive to the whole Christian Religion.

If we take away the Real and Proper Divinity of Christ, our Religion will be worth nothing; the Gospel will be a mere Cypher, and the Church an Insignificant Term. The Title of Christian will be of no greater Repute, than that of Heathen, Jew, or Turk. With the downfall of this Article all the others of our Christian Religion will fall to the Ground, and can never be rear'd up again. This overthrows the whole Doctrine of our Salvation, and we must have another Faith, and another Bible, or rather none at all. This is a Compendious way of ruining all our Religion, and the Good Effects of it. If Christ be not truly and properly God, then, as the Apostle argues about Christ's Resurrection, we are yet in our Sins, there is no Expiation or Satisfaction made for them, no Redemption wrought for us: for Redemption must be by Christ's Blood, Eph. 1. 7. 1 Pet. 1. 8. and this must be the Blood of God, Acts 20. 28. So then Christ's Divinity gives Life to all the several Parts of Christianity: and on this One Article all Christianity hangs, yea all Religion and Belief of a God. But the Contrary opens the Door to Infidelity and Atheism, and is even Atheism it self, as * I have prov'd.

* The Socinian Creed, p. 52, 53, &c.

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If the Reader reminds me of my Promise not long since made, to cease from all Hostilities and Disputes, he may remember the Restriction that accompanied it; that is, unless an Absolute Necessity should put me upon taking other Measures. And there is this Necessity at present, by reason of the gross Innovations that are daily made in some of the Articles of the Christian Faith, even some of those that are Fundamental and Necessary to be believ'd. Wherefore I cannot silently pass by such Affronts and Insults on our most Holy Religion: I think my self oblig'd to appear in a hostile manner against those profess'd Enemies and Corrupters of the Christian Doctrines. It is true, it is an invidious and dangerous Task, and few are inclin'd to undertake it; but let me tell the Reader, It is as necessary a Work to detect and expose those Persons who corrupt our Doctrines, as 'tis to discover Coiners and Clip-pets, or to discover and apprehend Robbers and Highway-Men, and it deserves a far greater Recompence. Besides, tho' I long to be releas'd from this Drudgery, yet I foresee I must (if the Continuance of Life and Health be vouchsaf'd to me by the Sovereign Disposer of them) be still upon this Tedious Service; for another New Scene is opening, and some Popish Doctrines begin to be in Vogue with some of our Churchmen: For tho' Calvinism will not go down with them, it seems some Parts of Popery will. I having then discharg'd my Conscience in remonstrating against Arminianism and Arianism, and proving the Absurdity of them, I am now preparing to attack the Fortresses of Rome.

In the last Place, I have added something concerning Sharp Reflections on Authors and their Performances, not only to shew the Lawfulness of such Treatment (when there is Occasion for it) in general, but more particularly to clear my own Innocent Conduct in this kind, against the reproachful Censures of some Men. And I here most sincerely and unfeignedly declare to the World, that I never had any Thoughts of detracting from the real Worth of those

those Writers whose Opinions and Sentiments I oppose; but on the contrary, I bear a great Respect to their Persons, and value their Learning and Abilities. But as for the Thing it self, that is, my Reflecting on some Writers, those Men who condemn it, discover their Ignorance and Unacquaintance with the Writings of the Best Authors. All the Wise and Vertuous who have had a mind to do any Good in the World, have been Free and Open in their Language, and Impartial in their Censures, and have not suffer'd the World to go on as they pleas'd, and to think and act according to their Mistaken Notions and Undue Inclinations. I have, I must own it, been sometimes displeas'd with my self, after I have had occasion to let some Harsh Passages go Abroad from me; but I should have been much more displeas'd, if I had not with Freedom and Sincerity told the World what my Apprehensions were, and if I had not utter'd Plain Truth. I should have been fill'd with Regret and Trouble, I should have been very Uneasy, if I had betray'd the Truth by a sort of Sneaking Mildness, or downright Flattery. There is a Worthy Gentleman well known to our Clergy, who is a great Lover of their Persons, and a great Admirer of their Sacred Function and Office, and yet he is allow'd to be a Severe Censor of their Opinions and Practices. No Man hath ventur'd to deal so smartly with them, yea, with those of the Highest Station in our Church: * What a Dreadful Account, saith he, will those Governors in this Church have to give at the Day of Judgment? speaking of their Ordaining of Unfit Persons, as he thinks in his Judgment. If a Layman be suffer'd to use this Freedom, and without Offence, I hope one that hath the Honour to be of the Sacred Order, and to be a Presbyter of the Church of England, will not be denied this Liberty, which I ever did, and shall make use of to the Honour of our Church, and the Advancement of Religion.

* Life of Bishop Bull.



THE
Uncertainty, Deficiency, and Corruptions
OF
Humane Knowledge and Learning.



WE live in a dark World, and are misled into wrong Conceptions of things, because the ignorant and insane have here the Majority of Votes. Therefore it was no very severe Lash of Mankind given by an Ingenious Writer, * That if all the Madmen could be gather'd together in one Place, and all the Fools be joyn'd to them, he knew not whether they would not make an equal Division of the World with the Sober and Prudent. Every Animal is produced of a *Maggot*, saith the Learned *Harvey*: It is certain there is something of that Creature in most Men, and the noblest Brains are not always free of that Sort of Vermin. Very foolish and freakish Notions are taken up, and by Men of Sense.

Observations are made by them from mere accidental things, without any ground; thus they tell

* Willis de Mania.

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us that some Names are unfortunate to Princes, as Caius with the Romans, Henry lately in France, John in France, England and Scotland; whence 'twas that when John Stuart came to the Throne, he renounced that Name, and would be proclaimed King Robert. Others fondly observe that certain Names are Ominous; thus the Persian Empire began and ended in a Darius: Augustus set up the Roman Monarchy, and Augustulus ruined it. A Constantine began the Eastern Empire, and another of that Name lost it.

I might take notice here, that Men will fancy Likeness where there is none: Thus Geographers and Historians resemble the Inhabited Earth to a Cloak, Spain to an Ox-hide, Italy to a Leg, Britain to an Ax or Hatchet, as if they bore these particular Shapes. In these, and in many other Instances of a higher Nature, Imagination bears sway, whereby things are misrepresented and disguised, and we arrive not at a true Idea of them.

One great Reason of the Mistakes in Sciences is, that Men are biassed by their particular Notions that they have adopted. These Notions insinuate themselves into their other Opinions, and mix with them. This unhappy Interism taints their Eyesight; so that they imagine they see these darling Conceits where ever they look. Thus a known Learned Writer among us, in his Commentaries, fancies the Shechinah every where almost: But I have on another Occasion insisted on this, and therefore only glance at it here.

At other times Great Names and Authorities, or some New Event, have a powerful Influence on Men. One is brought over by Dr. Overall's Convocation-Book; or by the Victory at the Boyne; another by reading Joshua Placens; another by lighting on the Apostolical Constitutions.

Some

Some calculate their Opinions for the Meridian of their own Interest, and in Prosecution of some secular Design, stick not to misrepresent even Religion it self; as in some of the Eastern Parts of America, the French Priests tell the Savages, that the Virgin Mary was a Frenchwoman, and Christ a Frenchman, and that he was murdered by the English. There are those whose Eyes are so dazzled with the Sun-shine of Preferment, that they cannot discern the Truth, though it be plainly set before them. In view of some Worldly Advantage they wilfully give a wrong Turn to the Meaning of the plainest Articles, and alter the Sense of them.

And the same is usually effected by the deeply radicated Prejudices of Mens Minds. These will so corrupt their Taste, that they will not be able to judge aright of things; yea, though they be otherwise sagacious and learned, yet they will disrelish all true Notions of them, and even against all Sense and Reason take up false Apprehensions concerning them. I will give but this one notorious and flagrant Instance of this: A learned Writer hath the Confidence to averr, * That Calvin holds, that no *scandalous* Person is damned, but on the contrary, that all who are innocent and guiltless are damned. This is the horrible Issue of strong Prepossession, which makes Men say any thing, though never so absurd and false, against the Persons and Opinions which they dislike.

I might assign other Causes and Occasions of the gross Mistakes among the Learned. Sometimes our Faculties are weak and feeble, and sometimes

* Calvinus nocentem nullum, innocentes omnes damnari statuit. *Refut. Dog. Theol. Vol. I. lib. 10. cap. 14.*

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the *Mediums* of conveying Knowledge to our Minds are deficient. We have so blind a Conduct, that it is no Wonder we mistake our Way very frequently.

Again, Truth sometimes is too radiant, so that our Eyes cannot bear the Lustre of it: The insuperable Difficulty of the Objects themselves baffles us. From all these Causes it comes to pass, that there is but little Knowledge in the World, and right Conceptions of things are very scarce, and Opinion and Conjecture are in their Place, and consequently Error is entailed on Mankind, and is inseparable from them: And even the best and holiest Men are not exempt from Failings and Mistakes. *Luther*, the Head of the Reformation, he that confounded the Popish Errors, was not void of some himself. Nor is there any Rank or Degree of Persons that can plead Exemption.

I could observe here, that the best Writers, and even in their own Faculties, have failed. The learned Compiler of the *Bibliotheca Patrum* was not very exact in that Title, when he makes the *Sibylls Verses* to be a Part of it. *Du Pin* reckons the Emperor *Constantine the Great* among the *Primitive Fathers*, in his *Ecclesiastical History*. *Cleopatra*, the Wife of *Demetrius Justus*, is reckoned among the *Viri Celebres* by *Helvicus* in his *Theatrum Historicum*, p. 79. I find that *Vossius* forgot in his Book *de Historicis Latinis*, to shew when or where the *Virilis ætas* of the Latin History began, though he had divided History into *Pueritia*, *Adolescentia*, *Virilis ætas*, & *Senectus*. This learned Author shews little Accuracy, when he brings in the Latin *Fathers* and *Poets* under the *Latin Historians*. Besides, he omits *Virgil*, who was as much an *Historian* as any of them. That some Writers in the way that they excel, are not perfect, is evident from the aforesaid *Du Pin*, who hath

hath given the World a *New History of Ecclesiastical Writers*, to correct the former ones, but hath thrust into the *First Century* more than ever were there, and so into the *Second* some that belonged to the *First*.

In our own Nation 'twere easy to shew, that Authors huddle over things in their own Sciences, and fail where they should shew most Skill. Sir *Simon Degge*, in his *Parsons Counsellor*, hath not a Word of the Time when *Induction* is to be taken, not a Word how long a Man may be *Non-Resident*, in a whole Chapter of *Residence*. Dr. *Duport* in his Greek Version of our Liturgy renders *dissemble or cloak* (in the *Exhortation* before the *Confession*) by ἀποκρύπτειν ἢ ἀπαραλύειν. He makes Φαίθ one of the Saints, *Octob. 6.* and he hath no other Word for *Lammas*, *Aug. 1.* than Λάμ. In *Holysake's* New and Large Dictionary there is left out the Word *Idololatria*. In *Littleton's* Historical and Geographical Dictionary, where he undertakes to mention all considerable Places (as well as Persons) there is not the Word *Wallia*: Though he be by Name, if not Pedigree, related to that Country, yet he omits it.

To shew that Writers fail in their own Art, I might observe that Dr. *Heylin*, a thorough-paced Cosmographer, brings in *Little* or *Crim Tartary*, which is in *Europe*, under the Parts of *Asia*. Several known and celebrated Countries, the Mention of which daily occurs in our News-Papers, as *Livonia* or *Liefland*, *Roussillon*, *Lorain*, *Berry*, &c. are left out in Mr. *Eachard's* Gazetteer. In Mr. *Collier's* revised and corrected Edition of *Moreri's* Historical Dictionary, some Account is given by him of Sir *Thomas Adams*, but the great and singular Benefaction which he is to be celebrated for, his founding the *Arabick Lecture* in *Cambridge*, and endowing it, is wholly omitted. *Ceilan* or *Ceylan*, an Isle in the *Indian Sea*, is de-

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scribed by him twice, as if it were not the same Place. So *Baiæ* or *Bayæ* is described in two Places, which should not be, because it is but one and the same Town. *Bells Isle* or *Formosa*, an Island in the Eastern Ocean, and *Arclow* or *Arklow* a Province and Town in *Ireland*, are twice mentioned. *Courland* and *Carland* are set down as two distinct Places. *Gimnosophists*, and afterwards *Gymnosophists* are treated of, as different People. *Faasts*, and afterwards *Festivals* are discoursed of, and some of the same things are brought in both Places, whereas they should have been reduced to one. He writes it *Arrias* and *Arrians* all along, when 'tis well known that there is a Letter too much in both.

I see there is a *Book of Devotions for Families* composed by one of our Prelates, wherein there is not one Prayer or Thanksgiving relating to the Sacrament of the Lord's Supper, which is one of the greatest Concerns of a devout Christian. The excellent Author of the *Whole Duty of Man*, hath omitted that great Part of Mens Duty, which contains the Knowledge of the *Principles of Religion*. And in many other Instances I could let the Reader see, that there are very palpable Escapes in the best Authors and the greatest Undertakers: And to expect *otherwise* is mere Vision and Fable. Only I think a Man doth the World no Harm, but Good, in taking notice of this, though he frankly owns himself to be as faulty and defective as any other: And 'tis the Conscience of his own Mistakes and Failings that reminds him of finding the like in others, and of censuring them for them: Which Usage he cannot but expect himself, and such Freedom will never displease him.

Here let me offer this as a Demonstration of the *Uncertainty* and *Deficiency* of our *Humane Knowledge*, that the Reasonings of some who pretend *most* to
 Logick

Logick and Argument, are false and deceitful. There is one that is infinite and never tired, when he falls into Discourse of *Ideas*, and he talks at random with a wonderful Air of Reason. He never thinks he shews more Logick and Strength of Argument, than when he strikes into this Subject: He is always talking of the *Agreement* and *Connexion* of *Ideas*, but he makes as little Use of it as any Writer that I know, who pretends to any thing. He perpetually insists that it is the *Agreeableness* or *Difference* of *Ideas* that gives us the true Account of things, and yet he contradicts this darling Notion which he so frequently harps upon, in his asserting that *Matter may think*. He grants that the *Ideas* of *Matter* or *Body*, and of a *Spirit* or *Soul*, are different and disagreeing, so that when we form a Conception of one, we cannot possibly comprehend the Notion of the other in the same Conception: And yet in averring that *Matter can think*, and act the Part of a *Spiritual* Being, he acknowledges that the *Ideas* of *Matter* and *Spirit* agree in one. Thus he manifestly destroys what he professedly holds. And can we think that this Writer had ground to boast of his *Ideas*, in what he saith in another Place, * *Whether Man's Will be free or no, is an unreasonable and unintelligible Question; for Liberty belongs not to the Will, it is no Attribute or Modification of it*. Here he wants some of his sound and round-about Sense, which he talks of in his Posthumous Essay of the Conduct of the Understanding.

This Person maintain'd that there can be no Certainty without clear *Ideas*, and consequently all the *Mysteries* in Christianity (which are above those *Ideas*) are precarious; which was the thing he de-

* Book II, Chap. 21.

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signed to prove. The learned Bishop of *Worcester* * took notice of this wild Notion, and shew'd how groundless and false it is, and proves with great Strength of Reason, that we may be certain of the Truth and Reality of a thing, though we are not able to form a distinct and clear Perception of it ; and that it is not a sufficient Reason why we should reject a Doctrine, because we have not attained to this Perception of it : For the Nature of an infinite Being, and those things depending on him, cannot be adequately comprehended by a finite Understanding. The Scripture expressly confirms this, *Job* 11. 7. *Psal.* 47. 5, &c. *Isai.* 40. 28. And besides, the foresaid Writer baffles himself, and confesses, that in the most common things this Doctrine of Ideas fails ; for he saith, † *he hath no Idea of a Man*, and again, * *There is no Certainty that we are Men*. So that he may on the same ground renounce his *Manhood*, that he disowns the *Mysteries of Christianity*.

See what this System of Ideas brings a Man to : He neither owns his own Being, nor that of any thing else ; yea, not of GOD himself. For if we consult what he hath said of the Existence of an *Infinite Being* ; (in his *Essay of Hum. Understand.* Book II. Chap. 17.) we shall find that he grounds it on the *Nature of Numbers* : He saith, *It is the Nature of Numbers, of all other Ideas, that furnishes us with the clearest and most distinct Idea of Infinity*. But he confesses, that the Nature of Numbers is such, that we may still add more and more to any Number whatsoever, be it never so great, and consequently the

* *Vindicat. of the Trinity.* Chap. 10.

† *Essay of Humane Understand.* Book III. Chap. 7.

* *Book IV.* Chap. 7.

Addition is infinite. Whence he infers that there may be an infinite Being, and therefore there is a Deity. But what poor Reasoning is this, how shallow, how unsound? For though we can add one Number to another, and so go on as it were in *Infinitem* in our Thoughts and Conceptions, yet really and actually there is no infinite Number; for if we can still be making Addition to any Number, then we are sure there is no *Infinity* in it, otherwise there could be a Number more than infinite, which is a glaring Absurdity. We see then what Mr. *Lock's* Idea of an *Infinite Being*, founded on the Nature of *Number*, reduces him to, namely, that the *Idea of God* hath no good and solid Foundation, but is rather a Notion and Speculation than a Reality. I know this Writer can argue better at other times, but this I have observed of him, that whenever he rightly exerts his Reason and Judgment, it is about lesser Matters, and not in Points of the highest Concern. All that we can learn from this great Dealer in Ideas is this, that he pleases himself with Paradoxes, and mightily affects to dissent from others on the Subjects he discourses of. For this Author's sake I shall for the future believe, that some Writers may make a great Shew of *Reasoning*, and yet have little Cause for it. That it is true of this Author, is abundantly demonstrated by the late learned Bishop of *Worcester*, who hath clearly confuted him in his Notion of *Ideas*, and shewed that he contradicts himself.

There are some other stanch Writers whom I forbear to mention at present, that pretend to *Justness of Thought* above others, and use a very formal way of *Reasoning*, and make a great Shew of *Logick*, and seem to write in *Mode* and *Figure*, and sometimes in a *Mathematical* Way and Method: But a true and impartial Judge will find, that the Truth is no more advanced

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advanced by the artificial Way of arguing, than by the other plain Manner of discoursing. Yea, generally you may suspect that the former is made use of to amuse the Reader, and to deceive him. It is good Sense feigned and aped; 'tis the mere Grimace of Reason. And in many other Examples it might be shewed how, by Mens wilful Fault, and their own ill Management, *Humane Knowledge* is rendred *Uncertain* and *Difficult*, and 'tis hard to attain to right Apprehensions of things.

We as it were agree to *mistake Words* even in *Scripture*, and we think it no Fault. We think we quote *Solomon* when we say, A good Conscience is a continual Feast; but his Words are these, *He that is of a merry Heart hath a continual Feast*, Prov. 15. 15. 'Tis commonly thought to be one of that Wise Man's Sayings, A good Man is merciful to his Beast, but the Text is thus, *A righteous Man regardeth the Life of his Beast*, Prov. 12. 10. It is commonly believ'd that *Dives* is mentioned as well as *Lazarus*, whereas the Text mentions only the *Rich Man*. In the Prayer which Christ hath taught us, we say, *Forgive us our Trespases, as we forgive them that trespass against us*: Which is neither agreeable with *Matt. 6. 9. Forgive us our Debts, as we forgive our Debtors*, nor with *Luke 11. 4. Forgive us our Sins, for we also forgive every one that is indebted to us*. We read not of *Simon Magus* (as is generally thought) but of *Simon who used Sorcery*, Acts 8. 9. I might have observed before, that 'tis commonly said that a *Whale* is mentioned in the History of *Jonah*, but the Text calls it a *great Fish*, Jon. 1. 17. Thus some things pass vulgarly for current, as if they were the Words of *Scripture*, though indeed they are not: We seem willing to be ignorant, or to impose upon our selves.

I will

of Humane Knowledge.

I I

I will now proceed to be *more distinct*, by briefly glancing upon some of the noted *Arts and Sciences*, and shewing how deficient, arbitrary, precarious and uncertain they are made, yea, how mean and trifling some Parts of them are.

Of Grammar and Tongues.

GRAMMAR and Languages, which are the Foundation of all Learning, are very commendable in this respect, that they are serviceable to other Knowledge, even the best; but in themselves they are but a sorry Acquest. If the World could agree upon one universal Language, all the rest would be useless, and as to Converse superfluous. No Man would trouble his Head about them, which now require a great deal of Pains, and take up much Time, and are accounted a considerable Part of Learning. But then 'tis true, with regard to our present Circumstances in this World, there is a Necessity of furnishing our selves with this sort of Knowledge, that we may be able to converse with ancient Authors, and understand what they have written. Thus Tongues and Grammatical Knowledge are requisite in order to something else, but they have no real Worth in themselves. It is but a poor and mean Employment to spend our Days in turning over Dictionaries, Vocabularies, Thesaurus's, Erymologicons, Lexicons, Glossaries, Onomasticons, Scholia's; thumbing *Hesychius*, *Phavorinus*, *Suidas*, *Julius Pollux*, in poring upon *R. David Kimchi*, *Avenarius*, *Golius*, *Foster*, *Buxtorf*, *Stephens*, *Constantine*, *Scapula*, *Minshew*, *Calapine*, *Vossius*, *Sylburgius*, *Du Fresne*, *Torriano*, *Couper*, *Thomas*,
Rider,

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Rider, Holyoake, Wase, Gouldman, Littleton, &c. I deny not that such Acquaintance as this is partly necessary to the understanding of things, which are conveyed by Words : But it is endless and useless if it be too far prosecuted : And 'tis observed that those generally who spend their time, and excel in this kind of Learning, are of a very ordinary and heavy Genius : And dwelling too much upon Words, they are defective in Sense. They are rather Pedantick than Learned. Indeed most of the busy Grammarians are but what one of them was called, *the Cymbal of the World*, or in the Apostle's Language *κύμβαλον αλαλάζον*, a tinkling Cymbal, a trifling Noise, which with some Addition is applied by him to the universal Linguist, 1 Cor. 13. 1. *Though I speak with the Tongues of Men and Angels, and have not Charity, I am a sounding Brass and a tinkling Cymbal.*

Grammar is faulty in the very Name of it, for all say that Grammar is the Art of *speaking rightly*, but according to the Word it is the Art of making *Letters*, or of *Writing*. I ask whether there be right and proper speaking in a *Conjunction disjunctive*, which yet our Grammarians teach us. Can they assign any Reason of the Names of *Gerunds* and *Supines* ? Can any of them tell why the *fourth Case* of Nouns is called *Accusative*, or why they reckon an *Epicæne* to be one sort of *Gender* ? Or why they make *Three Degrees* of *Comparison*, when the *Positive* is no Degree ; for 'tis *Absolute*, and therefore not *Comparative*. *Donatus* and *Scaliger*, and other Grammarians, had something to do, you'll say, when they dispute it out tightly, whether a *Preposition* or a *Pronoun* be more noble, and whether an *Interjection* be more perfect than a *Noun* or a *Verb*. Others dispute about the Number of the *Hebrew Roots*, and the *Greek* and *Latin Themes* or *Primitive Words*, whether

whether the first exceed 1400, or the second 2470, or the third 1700.

We make a great Noise with our Attainments in Grammar, and boast of them as mighty Accomplishments, but there is little reason for it when we consider how precarious they are. It was always the Practice in the best Authors to write *false Latin* and *Greek*, and then they solve it by *Figures*, and all is well. Grammar teaches us to *speak properly*, but there is great Controversy among the Masters of this Faculty what is *proper*. *Priscian* himself, who is so great a Judge and Censurer in this Art, doth in some Parts of his Writings approach to *Barbarism*. *Tully's* Stile is blamed by *Quintilian*. It was loathed by the famous *Linacre*, a great Critick in the *Latin* Tongue: And it is charged with *Solecisms* by *Erasmus*. And this modern *Latinist* himself is disliked by some others. Which shews that there are no certain fixed Rules of *Latin* Oratory. And as for the *French*, which that Nation boasts of to Excess, I believe it is arrived at its Height, and it is probable we may in a few Years see it despised as too nauseous and fulsome, too affected and effeminate. Here by the way I might take notice that *We* have greater * Variety of Words to express one and the same thing by than the *French* have. I might observe that these great *Talkers*, the *French*, have no Words for some things and Persons; as for a *Loaf*, though they are such great Eaters of *Bread*; and for a *Child*, they having no other Word but *Enfant*. Though they vaunt of the Pregnancy and Significancy of their Language, yet there are no *Compound-Words* in it, as there are in *English*; and it is

* Five Words, as *Blister*, *Push*, *Wheal*, *Whelk*, *Pimple*: As *Scrip*, *Budget*, *Bag*, *Poke*, *Waller*.

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a great Excellency in the *Greek* Tongue. Before I quit this Paragraph, let me be permitted to propound this Query to the Nice, what is the Reason that *Oeil* an *Eye* hath no Plural Number resembling it, *Yeux* being the Plural of *Oeil*?

The almost infinite Variety of Words, from the different Modulation of the Voice, is a wonderful thing, and astonishing: And the expressing of this vast Variety of Sounds (whereby Words are formed) in 24 Letters, is as strange, and therefore we find * *Tully* filled with Admiration at the Thoughts of it, And much more it would have moved him to think, that as many more new Words might be made out of this Number of Letters. But that which I observe at present is, that this vast Number of Words confounds us, and the true Force of them is very much hid from us; Oftentimes the right Pronunciation of them is either not known or not observed. It is certainly a great Grammatical Crime, that the Pretenders to *English* Orthography and right Pronunciation, pronounce otherwise than they write, and change the most considerable Letters for others. Thus we pronounce the Word *One* as if it were *Wonne*. We say *Mister* for *Master*, *Berial* for *Burial*, and Thousands of Instances there are of this kind. In Compliance with the general Custom and our *English* Translation of the *New Testament*, we say, *the Epistles to the Thessalonians*, but there was no such Place as *Thessaloniam*; the right Word is *Thessalonica*, and consequently the People of that Place are *Thessalonicians*, and accordingly in the *French* Translation the Word is *Thessaloniens*. We say, *Idolatry*, but the true way of Writing is *Idololatry*.

* Quis sonos vocis, qui infiniti videbantur, paucis litterarum notis terminavit? *Insc. Qu. I.*

We agree to spell other Words falsely, and to corrupt them, as *Bedlam* for *Bethlem*, *Mahomet* for *Mohamed*, &c.

We have no certain and unalterable Rules for pronouncing some Words in the *Latin* Tongue; as we see in the Difference of Quantity in those Words, *Socius*, *retina*, *mulieres*, *alioquin*. We for the most part observe, that the same Quantity in *English* Words taken from the *Latin* Tongue, is observed in the Pronunciation of the *Latin* Words themselves; but sometimes we vary, as *Executor*, *Lat.* *Executor*, *Engl.* *Orator*, *Lat.* *Orator*, *Engl.* *Auditor*, *Lat.* *Auditor*, *Engl.* In *Creature* we pronounce *ea* otherwise than in *Creator*. The like Variation as to pronouncing, is in *Latin* Words taken from the *Greek*, as *Laodicea*, *Naufracta*: *Idololatria*, *idololatriæ*. How uncertain are *Etymologies*, as we see in *Aruentius's* *Lexicon*, and *Bochart's* *Writings*? Sometimes they rather hint at the Nature of the thing signified by the Word, than the Derivation of it.

I might take notice of the Degeneracy of certain Words, which renders the Signification of them uncertain. *Parasitus* was a good Word once, and signified one that waited on the Priest, and eat of the Sacrifice with him; but now it is one that fawns and flatters, and doth any thing for *Victuals*. The Word *Sophista* was a laudable Word at first, and was given to the wisest Men in any Faculty; but afterwards it was applied to those that were cunning and deceitful in those Sciences, and professed them merely for *Lucre*. The *Magi* at first were wise and learned Philosophers, but afterwards the Word was attributed to *Soothsayers*, *Enchanters*, and such as dealt in diabolical Arts. And many other Words, as *Scurra*, *Tyrannus*, *Latro*, *Venenum*, and among our selves the *English* Words *Knave* and *Villain* were good

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at the Beginning, but afterwards grew bad by Abuse. I could likewise suggest here, that there are *Equivocal Words*, as *κλειν*, *μῆλον*, *oculus*, *sinus*, *lactare*; and Hundreds more in all Languages, which because of the Difference of their Signification, create some Obscurity and Uncertainty.

It is an Imperfection in Language and Grammar, that there are *contrary* Significations of the same Word; even in the Holy Language *Kalas* signifies to praise and to disparage. In the Greek *αὐλή* denotes a Princely Palace and a Stable. In the Latin *altum* is both high and low: *Elevare* is to extol and to debase. *Sinister*, *scævus*, *lævus*, import as much as lucky or prosperous, when spoken of Celestial things, but unlucky and unfortunate when applied to Humane Affairs. But I have heretofore on another Occasion made some of these Remarks, and therefore I will not trouble the Reader with Repetitions.

It might be farther observed, that in our own Tongue we chuse to speak improperly, as *Good Morrow* for *good Morning*, we joyn the Plural *Means* with a Word in the Singular, and we say that such a thing is so many *Foot* (instead of *Feet*) broad or long: And Plenty of Instances there is of this Nature. Surely we don't pretend to *Propriety* of Speech, when we say the Roads are *impracticable*, and apply that Epithet to several other things in the like Manner: And the *last Extremity*, though in use among the best Speakers, is a mere Tautology, and cannot be accounted for. 'Tis Ungrammatical to say, such a one *is to blame* (instead of *is to be blamed*) and yet very competent Writers have taken up this way of speaking. And in several other Examples it might be shewed, that we are careless of *Grammar*, or rather that it is an arbitrary thing.

Shall

Shall I mention here that sort of *Grammatical Wit* (if it may be so call'd) which consists in transposing of Letters? Some have tortur'd their Brains, as well as Words and Names, to make one of those silly Things call'd *Anagrams*. Much Pains hath been taken, and a great deal of Time spent to play the Fool, tho' it must be said, that now and then there have been some happy and lucky *Anagrams*. But this is now out of fashion, as well as that *Punning* and *Quibbling*, which once bore the Name of *Wit*, but now remains only among some old Nurses, since T. C. left the World. To conclude my Reflections on Grammar and the Tongues, he that doats upon Words and Syllables, may be said to be guilty of what *Montaigne* objected to *Selden*, that he made a *Grammarians* a God. There are many that Deify *Pedantism*, and pay undue reverence to Language and Letters. But what poor Entertainment is this for Rational Beings that should mind Things more than Words?

POETRY.

VERSE is Words put into a *Wanton Posture*; it is *Playing* and *Fiddling* upon them. If we will speak truly and impartially, 'tis Violence put both on Words and Things; and this can hardly deserve the Applause of Wise Men. All Versifying is unnatural, strain'd, and out of order; it is as if Men and Women should affect to Dance and Caper, instead of plain-Walking. But especially, Verse in Rhime and Cadencies is *Morisco-Dancing* with Bells, tho' it be Musical, yet 'tis all forc'd and confin'd, and on that Account may be call'd Dancing in Fetters.

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ters and Shackles. The more Rapturous it is, it is the more Strain'd and Unnatural. It may be call'd the Madness or Distraction of Words. Those who are excessively addicted to it, have generally their Minds and Manners distorted. This Poetic Age hath prov'd the most Atheistical and Immoral.

As for the Old Poetry, he understands but little of it, who doth not frankly confess, that it deludes us with the Pomp and Gayety of its Expressions, with the Boldness of its Figures, and with the Extravagancy of its Fictions. That * late Author had a Mind to maintain a Paradox, when he asserts that of all Men a Poet reasons with the greatest Solidity. Who knows not, that the Ancient Professors of this Art inspired the World with false Notions of Things, and that they have debauch'd Mens Minds with the Fabulous Stories of Gods and Goddesses, and their Levell Pranks? And they have not been able to make amends for this by all their excellent Descriptions and Characters, by all their fine Plots, and the Ingenious and Significant Epithets in their Writings.

The Poetic Fury hath of old, and of late, been unspeakably pernicious to Mankind, by its too Amorous Sallies, by its Obscene and Lascivious Flights, and most of all by its Prophane and Irreligious ones: yet Poets have always the good Luck to be admired by many, and to be thought to have some thing extraordinary in them, and to know more than other Folks. It is mere Fancie that upholds that Maxim among the Learned, that the Principles of all Arts and Sciences are contained in Homer's *Iliads*. The best Thing that can be said in the Praise of Poetry is, that it hath been Hallowed and Consecrated by some Divine Persons, and especially by the Inspired Psalmist.

Les poésies d'Anacréon & de Sapho, &c.

What

What Man of Judgment censures not our late *Burlesque Rhime*, that jocular and ridiculous Aping of the best Poets, and playing with any Thing that is Grave and Serious? *Scarron*, a *French Poet*, was one of the first that led the Way, and now 'tis become a great and modish Accomplishment. But tho' to trifle well may require some Stock of Wit and Parts, yet certainly it is a great perverting of Wit to turn the most serious Matters into Ridicule. And I will not decline saying, that this *Burlesque Humour* is very Foolish, Idle, and Childish, and when it reigns, it argues a narrow Soul, and such as is in love with Trifles. It Tickles and Pleases, but is of no Use to Mankind; nay, on the contrary, it corrupts both the Fancy and Judgment, and is very destructive to Religion, and all that is Sacred and Solemn. And as for a *Town-Wit*, tho' to be Dull and Blockish is reckon'd a great Unhappiness, yet the former proves generally the worser Evil.

CRITICISM

THE *Critic-Art* is of great use if well employ'd, but otherwise it is poor and inconsiderable, and at all times it is very short and deficient, which cannot otherwise be, because of the Difficulty that attends it. In my Opinion a *Critic* hath the amplest Business of any sort of Learned Men: He hath Work enough, and too much, to find out what Writings are Forged and Counterfeit, and Genuine, for in all Ages there hath been plenty of Spurious Writings. And then it is a more difficult

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Work to assign the true Sense of these Authors, by reason of the Ambiguity of Expressions, and the different Turns of Language, according to the Age wherein the Authors writ. It is one of the hardest Tasks we can be employ'd in, to give a right Judgment concerning the Stile of Authors, seeing some are pleas'd with one way of Writers expressing themselves, and others with another. It will make us swear to discern in what Age some Authors writ, to know certainly whether their Works have been corrupted or not, and if they have been, to know how to amend the corrupted Text. The *Stile* doth not always shew the Author: *Tertullian* and *Minutius Felix* were both of them *Africans*; one Harsh and almost Barbarous sometimes, the other Neat and Polite. Here a *Critic* doth wonderful Feats by fancying Errors and Blunders in Transcribers, by changing of Comma's and Colons, by filling up Gaps in Manuscripts. I could shew in some Instances that some *Critics* seem on purpose to mistake the meaning of Authors Words, that they may have occasion to rectify them, and to make way for their own Sense. The *Socinian* Writers are addicted much to this Study, and have *Criticized* away *Christ's Divinity*, and several other Fundamental Doctrines, out of the Bible. Mr. *Le Clerc* hath shew'd himself their humble Servant in several of his Performances. He that hath lately translated the *Apologies* of *Justin Martyr* and *Tertullian* into *English*, sets up for a *Critic*, and is very Pert, and (as the fashion is of that sort of Tribe) finds fault with the Brotherhood it self, as *Rigaltius*, *Salmasius*, *Vossius*, *Bochart*, *Daille*, *Du Pin*, *Le Clerc*, *Basnage*, *Bentley*, and even Dr. *Grabe* sometimes, and his Friend Mr. *Dodwell*. He often shakes his censorious Rod over Dr. *Davies*, and sometimes lays it on him with a severe Hand. The *Critics* must look to him, I must tell them to stand

stand upon their Guard ; for this Younger Brother, who perhaps thinks he hath more Wit than all of them, is very severe upon those that come in his Way, and he'll make them come whether they will or no. But let him have a care, for he hath already given the *Grammarians* and *Critics* just cause to censure him for his Instance of *Imperium in Imperio*, (Notes on *Justin Mart. Apol. P. 120.*) tho' in Charity I look'd upon it as only a Fault of the Press.

There is a Generation of *Critics* that even seize on the very *Bible*, and there make Work for themselves ; for, whereas the *Various Readings* are but few, and those that are, serve oftentimes to explain the Sense and Meaning of the Text, these Busy Men multiply the Number of them merely to shew their Art. Thus Dr. *Mill* hath lately added prodigiously to the Catalogue ; and tho' he is a Person to be mentioned with great Respect by us, because he hath given ample Testimony of his indefatigable Study and Industry in his late Performance, yet let me be permitted to say, that if all that he hath said of the *Various Lectons* be true, the Bible is a very uncertain Book ; and I fear it will be of ill Consequence to the Cause of Christianity, to tell the *Atheists*, *Deists* and *Sceptics* of this Age, that the Copies of the Bible have not only their Errata's and Corruptions, as well as other Authors, but that they have a Hundred Times more. I must needs say, that I do not see to what good purpose this Learned Editor of the late Edition of the New Testament, hath mustered up all the *Omissions*, *Additions*, *Interpolations*, *Transpositions*, and in a Word, all the Faults and Corruptions that are to be found any where in these Writings : I don't see, I say, to what good Purpose that vast Number of *various Readings* is amass'd together, and why any Man should present the World at one View with Ten Thousand Mi-

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stakes and Errors in the Copies of the *New Testament*, and sometimes near Five Hundred in one single Chapter.

But a very fine Man in the Critic Art endeavours to defend and justify Dr. *Mill*; for saith he, seeing there are really existent such vast Numbers of Various Readings in the Copies that are extant in several Parts of the World, there can be no Harm in mustering them up, and shewing them all together. But this will appear to be a sorry Defence, if we consider these following Things : 1. We are not certain, that some of these Readings which Dr. *Mill* mentions, are *really Existent*. We are not sure that there are so many Various Readings as he presents us with, because he dealing in such a Vast Trade of that Commodity, may easily be mistaken, and it is likely he was imposed upon. 2. It is too Nice, Frivolous and Trifling, to reckon among the various Readings every *difference of Spelling*, and in the smallest Particles. 3. There is no reason to bring into the Catalogue of various Readings, those that were occasioned by the *imperfect Quotations* of Scripture in the Writings of the Fathers and other Ecclesiastical Authors; for these are no Faults, being either in way of Paraphrase, or of giving us the Sense rather than the exact Words of Scripture. Wherefore, it is not fair and justifiable to number these among Errata's. 4. There was no reason to take such formal notice of what merely proceeded from the *Ignorance of Scribes and Amanuenses*, or from the gross Negligence and Oscitancy of those Transcribers, for every Intelligent and Careful Eye is able to correct this. 5. We were sufficiently warn'd against those Readings which had their rise from the wilful Malice of *Heretical Depravers*: And therefore there was no need of presenting the Ortho-

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dox with these. 6. The present Reading which we generally follow, is agreeable to all the *Antientest Translations*; as the *Syriac, Arabic, Ethiopic, Coptic, Armenian, Vulgar Latin, Gothic, Saxon*. 7. Dr. Mill himself grants, that the greatest Part of these different *Lectons* makes no Alteration at all in Points of *Faith*, nor doth it affect our *Manners* and *Practise*. 8. All the *Antient Commentators* on the Bible read the *Texts* as we do at this Day. 9. The Copies that are now generally in use, are prov'd to be *True and Genuine*; and accordingly our present common Reading of the Text is *Authentic* and according to the *Originals*.

Wherefore it seems to me to be an exposing of this Part of the Bible, and a debasing the Authority of it, to rake together all the Alterations, or in plainer Terms the Adulterations, which the whole Rabble of *Gnostics*, and other *Antient Adversaries* of the *Orthodox Faith* introduced into some Copies, yea, and all the *Falsities, Mistakes* and *Blunders*, which every little paltry Heretic foisted into the Copies. I think we do them too great an Honour to record them in so solemn a manner, and to insert them into the same Volume with the *Authentic Text*. It seems to be some disparagement to our Religion to take such particular notice of them: I wish we do not hereby encourage the *Unbelievers* and *Deists* of our Times. Yea, if a *Pagan* or a *Few* should light on this Book of the Doctor's, wou'd it not serve to create a Prejudice in them against the *Original Manuscripts* of the Bible? In short, Dr. Mill had been Thirty Years making it his Business to expose the *New Testament*, and to represent it as imperfect, Corrupted, and Depraved: But one wou'd think he might have been better employ'd.

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No such Matter, saith a * Learned Brother Critic, whose Defence of Dr. Mill's Work I mention'd above; and whereas Dr. *Whitby* reckons up *Thirty Thousand* various Readings collected by that Doctor, This Learned Gentleman doubts not but *Ten Thousand* more might fairly be produced. And to do something towards this, he offers some various Readings of his own: I will mention one only at this time, whence we may gather how successful this Learned Critic is in coyning of Various Readings. He would change *ὑποτάσσεται* in 1 Tim. 6. 3. into, *ὑποτάσσεται*: for tho' he confesses that the Sense of the Word *ὑποτάσσεται* is sufficiently fix'd and determin'd by the adjacent Words, so that no Version hath mistaken it, yet he urges that *the Propriety doth not appear in the Original, no Example of that Phrase having yet been given.* But he seems to fail here in his Art, for the Verb *ὑποτάσσεται* in its very Genuine Meaning and Propriety, imports this very Thing which our Own and all other Translations understand by it, that is, *to give heed to, to assent, or consent to, to believe in, to acquiesce in, to be contented with, to adhere to.* Thus the Word is used in Heb. 7. 25. *ὑποτασσάμενοι τῷ θεῷ*, *them that come unto God, i. e. those that believe in him.* So in Heb. 10. 1. *τοὺς ὑποτασσάμενους*, *the Comers thereunto, that is, those that acquiesce in the Legal Sacrifices before spoken of.* And in Heb. 10. 22. *ὑποτασσάμεθα*, *let us draw near, viz. to our great High Priest mention'd in the foregoing Verse, let us adhere to him, trust in the Sacrifice which he hath offer'd for us, give heed to, and entirely assent to the Laws he hath prescrib'd to us.* Again, in Heb. 11. 6. *ὁ τὸν ὑποτασσάμενον τῷ θεῷ*, *he that cometh to God,*

* Phileleutherus Lipsienfis, in his Remarks on a Discourse concerning Free-Thinking.

that is, he that assents or consents to a way of Religious Worship. *Accedere ad Deum est Deum colere*, saith Grotius on the Place. Thus St. Peter expresses himself, 1. Epist. 2. Chap. 4. v. *πρὸς ὃν προσερχόμενοι*, to whom coming, i. e. adhering to him and acquiescing in him. It is well noted by Grotius in his Annotations on 1 Tim. 6. 2. that *προσέχεται* answers to the Hebrew *Karab* *accedere*, which in 9. Lev. 7. and in other Places is apply'd to a Religious Coming unto God, and accordingly, the Septuagint are wont to render *Karab* by *προσέχεται*. Here I wou'd have it observ'd, that that Hebrew Verb is used to signify the earnest Application of the Mind to a Thing, which is taken notice of by Buxtorf and Mercer, and other good Hebricians in 12. Gen. 11. and 7. Hof. 6. and Pagnine interprets the Word in the latter Text to import the applying of the Heart to Idolatry.

I could add that the Word *προσάλυσαι*, from *προσάλλω*, plainly shews the signification of the Word *προσέχεται*. Those were call'd *Profelytes* who came over to the Jewish Law, and yielded to the Observances of it in Whole or in Part. Thus also, coming or consenting to the Christian Religion is the best *Profelytism*; and the Text before us speaks of those who refused to do this, *they consented not to wholesome Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness*. Now, I appeal to the Reader, whether our Learned Author was in the right when he told us, that the Propriety of the Word *προσέχεται* doth not appear in the Original, and that no Example of that Phrase hath yet been given.

It might be further observ'd, that the Latin Tongue (as well as the other Two already produc'd) owns this Propriety; for *accedere* among the Latins is the same with *assentire*, *approbare*. In Quintilian's Institution, *accedere sententiæ* is to consent to, to agree with, In Terence, *ad Poetam accedere* is to approve of and
favour

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favour the Poet. In the Imperial Law *Accessorii* are those who have the same Design with the Principal, they consent to, and acquiesce in, what he propounds. And even in our own *English* Idiom, *to come to*, or *come over*, is equivalent with *consenting*, *yielding*. Thus we see the Justness and Propriety of the Expression is kept up in all these Languages; which may be sufficient to induce any Man of a critical Genius to be satisfy'd with what I have propounded.

And on the other side I wou'd ask, how doth the Word *προσέχεται*, which *Phileleutherus* substitutes in the room of *προσέχεται*, signifie to *give heed*, to *consent to*, to *acquiesce in*. This I think I may truly say, that it can't be made out so plainly as I have done the other Word *προσέχεται*. And whereas our Learned Critic alledges, that *προσέχεται* is joyn'd in other Places with *λόγῳ* and *μῦθῳ*, as well as in the Text before us, I conceive that there is no weight in this; for tho' *προσέχεται* be not joyn'd with those very Words, yet it is with those that are of the same import. Wherefore I conclude that that *different Reading*, which our Critic borrow'd from * *Erasmus*, is not to be regarded; and that after this rate this Learned Writer may make a vast Addition to the *various Readings* of the Bible, and raise his *Ten Thousand* to ten times as many more.

Here (now when my Hand is in) I will take notice of the Critical Reproof which he is pleas'd to bestow upon the Author, who *supposed that the Egyptians pay'd Divine Worship to an Ox, or a Cat, or a Plant*. This, it seems, he can't brook by any means, this is perfectly Heterodox in his System of Criticks. He

* Fortassis Interpres legit *προσέχεται*, id est, adheret. in loc.

will not allow that the *Egyptians*; or any other *Heathens* deified any Creatures; tho' they were Idolaters, yet they gave Divine Worship to none but the True God. It was (he saith) only a Civil and Political Worship in the Legislators; and had very little of Sacred among the Vulgar. Afterward he saith, The Objects of Worship in Paganism and Polytheism, had not generally one of the Attributes that we now ascribe to God; and consequently he adds, Several of the Clergy have wrong stated the Notion of Heathen Idolatry, for they have constantly asserted, that the Heathen Idolatry consisted in paying Divine Adoration to others besides God. And, by this Great Critic's leave, I venture to affirm that our Clergy are in the right. That this is the true Notion of Idolatry, and that the Practice of the Pagans was answerable to it, I will briefly demonstrate from these following Particulars.

First, It was with peculiar Respect to the *Pagan Idolatry* and *Polytheism*, that the First and Second Commandment of the Decalogue were given to the *Jews*. So that if this Learned Writer had but considered what the First Commandment expressly saith, *Thou shalt have no other Gods before me*, he could not have entertain'd that Notion which he hath of Idolatry: For Idolatry is *having another God before or besides the True One*: It is giving Divine Worship to a Person or Thing that is not God. Whence it follows, that when we are commanded to worship none but God, it is plainly included in this Commandment, that there were and are those that Worship other Gods; that is, that give Adoration to Persons and Things that are not God. This is express'd more fully in the Second Commandment, *Thou shalt not make unto thee any graven Image, or the likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or in the Water under the Earth; thou shalt not bow down to them nor worship them.* It is manifest

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manifest hence, that the Heathens worshipp'd Idols and other Things as Gods ; for this Prohibition of Image and Idol-Worship, and of the Adoration of any Creatures above or beneath, supposes that the Pagan Nations which were Neighbours of the *Jews*, practis'd this Idolatry, and therefore God's People are forbid to follow their Example.

Secondly, We see this in a scandalous Instance even among that People who borrowed this Practice from the Heathens, and particularly from the *Egyptians*, with whom they dwelt, who 'tis well known worshipp'd a Calf as a God, ὁ μὲν οὖν θεὸς Ἰσραὴλ ἦν ὁ υἱὸς τοῦ Αἰγύπτου, *Euseb.* The Calf that was taken into the Number of the Gods, was call'd *Apis*. In imitation of which the *Israelites* made them a Golden Calf ; and it is plain, that this Idol was the ultimate Object of their Worship ; for they said, *These be thy Gods, O Israel ! which brought thee up out of the Land of Egypt*, *Exod.* 32. 4. Or, *This is thy God [Elohim which is understood in the singular Number] that brought thee up out of Egypt*, as we read it in *Neh.* 9. 18. And *Feroboam* uses the same Words, and speaks thus of his Golden Calves, *1 Kings* 12. 28. *Behold thy God, or thy Gods, O Israel, which brought thee up out of the Land of Egypt*, and therefore are to be worshipp'd with Divine Worship. So King *Abijah* understood it, *2 Chron.* 13. 8. *There are with Golden Calves which Jeroboam made you for Gods*, that is, that you should give Religious Worship to them. Whence 'tis evident, that they look'd upon these two Calves, and the other before-mention'd, as Gods, and worshipp'd them as such. This is confirm'd by *St. Stephen* in his brief History of the *Israelites*, *Acts* 7. 41. *They made a Calf in those Days, and offer'd Sacrifice unto the Idol, and rejoiced in the Works of their own Hands.* On which *Dr. Hammond* thus paraphrases, [When they had made this Calf, they very

very solemnly worship'd it, and by Sacrifices and Festivities celebrated the Idol in the same manner as God himself is wont to be worship'd] Therefore, a late Writer, who argues against the plain meaning of this Place, is not to be attended to. But he and our Author are further confuted from the 42d Verse; *Then God turned* (that is, was highly displeased with that People, and turn'd from them) *and gave them up to worship the Host of Heaven.* On which Words Grotius thus comments, [* God suffer'd them to fall from one way of unlawful Worship to another, not only to adore One false God, or a Second, but Many]. And every where, when there is occasion for it, this Excellent and Judicious Writer declares it to be his Judgment, that the Pagans worshipp'd their False Gods as True Gods.

Thirdly, This is evident from what the Apostle St. Paul hath expressly deliver'd in the 1st Chapter of the Epistle to the Romans, *ch. 23. They changed the Glory of the uncorruptible God into an Image made like unto corruptible Man, and to Birds, and Four-Footed Beasts, and creeping Things.* The meaning of which Words, saith Grotius, is this, † [Instead of the Honour and Worship which they ow'd to God, they pay'd Honour to a Calf, to Images and Idols;] for the Proof of which latter he quotes Josephus, Strabo, Herodotus, Plutarch, Tacitus, Philo, Theophilus Antiochenus. And in the 25th Verse the Apostle tells us, *that they worshipped and served the Creature more than the Creator;* which one of the Antients expounds thus, || *They*

* Permisit eos ab uno malo cultu in alterum delabi, nec uni aut alteri, sed plurimis diis se prosternere.

† Pro honore quem Deo debebant, honorem habuere vitulo, simulachris. In loc.

|| *Ultra sive supra eum qui creavit, h. e. Plus honoris exhibuerunt rebus creatis, quam illi qui creaverat.* Hilar. lib. 22. de Trin.

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worship'd the Creature beyond or above him who was their Creator, they gave more Honour to Things created than to him that created them. The foremention'd Annotator interprets the Words after the same manner. * The Preposition *magis*, saith he, with an Accusative Case, and taken comparatively, is wont to denote *that which exceeds*, of which he gives several Instances in the Old and New Testament: wherefore the Sense of the Place is this, that these Heathens paid a greater Honour to the Creatures than to the Creator. And thus † *Erasmus* interprets it. This is the true Notion of the *Heathen Idolatry*, and is contrary to what our Learned Critic would thrust upon us, that generally there was no Divine Honour pay'd by the *Gentiles* to the Idols.

Fourthly, All the *Antient Fathers* of the Church, who had occasion to describe the Idolatry of the *Gentiles*, in plain terms assert, that they gave Divine Adoration to their Idols, and reckon'd them to be Gods. Especially the *Primitive Apologists* tell us, that they believ'd them to be such, and accordingly make it their business to shew the Unreasonableness and Folly of it. And if we consider, that most of these *Apologists* had been *Pagan* themselves, it will yield us a good Opinion of their Testimony in this Matter. *Iustin Martyr*, in his *Apology* to the *Roman Emperor*, defends the Practice of the *Christians*, to whom it was objected that they refused to worship the Statues and Images of the Gods, and shews the Unreasonableness of this Worship. But how strange and unaccountable is this, if the

* *Id est cum Accusativo in Comparatione positum, id quod significat significare solet sensus ergo est, Majori honore opificia affectere quam ipsum Opificem. Grot. in Rom. 125.*
† *Id est nonnulli magis, i. e. ultra five supra eum qui creavit.*
Annotat. in loc. illi magis pariter etiam super eum qui creavit.

Heathens did not worship the Images or the Gods at all? * *Athenagoras* expressly declares, that the *Egyptians* pay'd Divine Honour to Cats, Crocodiles, Serpents, Asps, and Dogs, and demonstrates the Absurdity of this Practise. *Theophilus* of *Antioch* in his 1st Book to *Autolyus* asserts in direct Terms, that the Heathens verily believ'd that the Images and Idols were True Gods; and that particularly the *Egyptians* ascrib'd Divine Worship to Brutes. He goes upon the same Subject at the entrance of his Second Book: *Clement Alexandrinus* in his *Protreptic to the Gentiles*, expressly affirms, that the Heathens Deify'd the Sun, Moon, and Stars, and made Deities of all other Things; and then shews the extreme Folly of this Practise, and after that exhorts to the Worship of the One True God. This Writer instances in the People of several Nations; and affirms that they were real Worshippers of Idols, and thought them to be True Gods: And he saith, that even the *Grecians* who laugh'd at the *Egyptians* for their Adoring of Brutes, were guilty of as great Folly in worshipping other Things. *Tertullian* in his *Apologetick* maintains the same: And so doth *Cyprian* in his Piece concerning the Vanity of Idolatry. If a Man enters into the *Egyptian* Temples, saith *Origen*, he shall there see that a Cat, an Ape, or a Crocodile, or a Goat, or a Dog is worship'd.

Arnobius in his 4th and 5th Books against the *Gentiles*, pursues this Theme, and pours in upon them abundance of excellent Arguments against the worshipping of the Heathen Deities, which it would have been ridiculous to do, if it was not the gene-

* Οἱ δὲ Αἰγύπτιοι καὶ αἰλῦρες καὶ κροκοδείλους καὶ ὄφεις καὶ ἀσπίδας καὶ κύνας θεοὺς νομίζουσιν. Legat. pro Christian.

† Θεωρεῖται περὶ σκυνέμφορον αἰλῦρον ἢ πίδακα ἢ κροκοδείλον, ἢ τεῖνον, ἢ κύων. Cont. Cell. l. 3.

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ral Belief of the Pagans, that the Idols and other Things they worship'd were real Gods. I might mention *Athanasius's Oration against the Gentiles*, which confirms all that hath been said. And lastly, I might produce the excellent Author of the * *Evangelical Preparation*, who in his first Six Books shews, what are the Reasons why the Christians threw off the *Pagan Idolatry*, which according to him is giving Divine Honour to those that are not Gods, but yet they reckon them to be such, and worship them as such. Therefore Heathonism is justly call'd by him πολυθεῖα τῶν ἐθνῶν ἀπάντων πλάνη, the Error and Seduction concerning many Gods which prevailed among all Nations. And Idolatry is defined by † *Gregory Nazianzen*, μετέθεσις προσκυήσεως ἀπὸ τοῦ πρὸς τὸν θεὸν εἰς τὰ κτίσματα, the transferring of Adoration from the Maker to the Things made by him. This is evident from that famous Oration of *Constantine the Great* in *Eusebius's Life* of that Emperor, who inveighs against the Multiplicity of Gods, and shews that there is but only One True God.

This is further clear from the Writings of *Athanasius* before mention'd, and *Gregory Nyssen*, and other Fathers, who argued against the *Arians* as Idolaters, because of their worshiping a Creature, for so they held Christ to be, and yet they declar'd that they gave Divine Worship to him. The Christian Fathers upbraided them with this, and told them that they approached to the Idolatry of the Heathens, who adored several Creatures.

Thus I have prov'd, that the common Idolatry of the *Pagan World* was worshipping a multiplicity of Gods, and making Gods of Creatures. I ac-

* Præp. Evang. l. 15. c. 1.

† Orat. 38.

knowledge, that some of the *Wiseſt* and *moſt conſidering* Men among the *Gentiles* own'd but One True God, and diſallow'd of *Polytheiſm*; but even among *them* there were thoſe that form'd a Plurality of Deities, as I have prov'd in * another Place, and therefore ſhall not attempt it now. Let it ſuffice to hold, with the Learned † *Grotius*, that it was *Effential* to *Paganism* to worſhip Evil Spirits, the Souls of deceaſed Men, the Stars, the Elements, the ſeveral Sorts of Animals, &c. It was the diſtinguiſhing Character of a Heathen, that he worſhip'd a Plurality of Gods. *Paganism* and *Polytheiſm* were ever look'd upon as Synonymous. * *Who knows not*, ſaith *Tully*, that the Romans worſhip'd a great Multitude of Gods? But it ſeems our Critic knew it not, or if he did, he is pleas'd to deny it, and is ſo kind and Civil to the *Heathens*, that he will not own them to be ſuch; for he affirms, that it was only a Civil and Political Worſhip that was given to Creatures by them. I think I have made the contrary very evident.

And now I have but one Thing to add, that is, briefly to ſhew, that our Critical Author hath no reaſon to think and ſay, (as he doth) that the Pagan Idolaters could not be ſo Ignorant and Stupid, as to imagine that Images were Gods, and that an Ox, a Cat, or a Plant were Deities. He might have corrected ſuch a Thought as this by reading what *St. Paul* had pronounced concerning thoſe Heathen Idolaters, *Rom. i. 21, 22, 23. They became Vain in their Imaginations, and their Fooliſh Heart was darkened: pro-*

* Theolog. Reform. Part 3. p. 335, &c.

† De Ver. Rel. Chriſtian. Lib. 4.

* Romanos ingentem Deorum multitudinem coluiſſe quis neſcit? De Leg. L. 2.

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feffing themselves to be Wise they became Fools, and then 'tis no wonder that (as it follows in the next Verse) they chang'd the Glory of the uncorruptible God into an Image made like to corruptible Man, and to Birds and Four-Footed Beasts, and creeping Things, that is, that they instead of worshipping the Glorious Majesty of Heaven, were so sottish as to Deify all Sorts of Creatures, yea, even the most Contemptible and Groveling. The Apostle ascribes this to the gross Vanity of their Imaginations, their empty and absurd Reasonings about the Nature of God and his Worship, and to the Foolishness and Darkness of their Minds, which they had contracted by their wilfull Sinning against the Light. So that we see the Apostle doth here obviate the Objection which he foresaw might be started, namely that it is impossible Men should be so Irrational and Absurd as to worship a Creature with the same worship that is due to the Creator. The Apostle resolves it into the Sottishness of their Minds, ἐμωρανθῶν, they became Fools. He that calls to mind this gross Blindness and Infatuation of the Heathen World, which the Apostle tells us they were seiz'd with, will not think it strange that they took any thing but the True God to be the Object of Worship. Yea truly, we cannot wonder that the Heathen Idolaters verily thought the Idols to be Gods; for at this Day, and for a long time, the Popish Idolaters believe the Bread and Wine in the Sacrament of the Lord's Supper to be the very Body and Blood of our Saviour, and give Divine Adoration to them; which is as gross a delusion as that of the Pagans.

Let me be permitted to take notice of one Passage more in our Learned *Leipsick Critic*: He is very much displeased with those, that think it was the Opinion of the Heathens, that *their Gods were fed and nourish'd with the Fumes and Steam of the Sacrifices* offer'd

offer'd to them. He thinks it is unworthy of a Critic to admit of such a Notion as this. But if he had consulted *Justin Martyr's* Epistle to *Diognetus*, he might have found there, that he upbraids the *Gentiles* for their * *Blood and their reeking Vapours* with which they fed their Gods. *Origen* in his Third Book against *Celsus* tells us, that by *Christ's* coming and destroying Idolatry, † the Offerings and Steams which the Gods so much delighted in, were taken away, so that they could have no more of those Dainties. And in his Seventh Book he represents it as the chief Entertainment of the Gods, that they || were fed with the Blood of the Sacrifices, and the Fumes that exhal'd from them. *Tertullian* in his Apologetic, cap. 22. speaks of these *Pabula propria nidoris & sanguinis*; Another of the Antients mentions this very thing, how the Heathen Deities ‡ were gorged with the fat Vapours that came from the Altars and the Sacrifices.

Arnobius insists largely on this as a thing that was very well known, and for which the Pagans were scandalous. I will give it in the Author's own Words: *Nunquid forte Dii Cælestes alantur his Sacris, & ad eorum compagine retinendam nonnullius opus suffectione materiae? & quis ita est hominum, Deus prorsus qui sit, ignorans, ut eos existimet contineri alicujus alimentis genere?* — And again, *Ex his rebus quæ admoventur altaribus, nihil videmus accedere, atque ad Numinum substantias pervenire.* — *Nisi forte hostiarum Deus animas devorat, aut ex aris ardentibus nidorem consecratur & fumos, pasciturque de crissis, quas evomunt ardentia vis-*

* Αἷματι καὶ κνίσεσι.

† Ταῖς λοιγαῖς καὶ ταῖς κνίσεσι, ἵνα αἱ λέξεις ἰδούτω καθαρεύουσαι.

|| Τρεφομένους κνίσεσι καὶ αἷματι καὶ ταῖς ἐκ τῶν θυσιῶν ἀναδυσμασίν.

‡ Nidore altarium & hostijs pecudum Saginati. Minut. Fel.

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cera, adhuc suda de sanguine, & prioribus humecta de succis. Sed si Deus, ut dicitur, nullius est corporis, omni- que est incongruus tactu, qui fieri potis est ut corporalibus rebus nutriatur incorporeum? Cessat ergo, ut apparet, sacrorum hæc ratio, neque dici à quopiam potis est ea causa sacrificia celebrari, quod alantur his numina, & eorum susti- neantur & pascui. Adv. Gent. Lib. 7. Where, and in other Words, which I omit for brevity's sake, he ex- poses and confutes the Folly of the Heathens in believing that their Gods stood in need of Nourish- ment, and that their great Refection and Repast was from the Exhalations and bloody Vapours which issued from the Entrails of the Burnt-Sacri- fices. And if we consider, that this *Arnobius* had himself been a Pagan, and therefore knew what were the Notions and Apprehensions of these Men, we cannot but acknowledge the Truth and Reality of what is said here.

Theodoret quotes *Porphyrus* to this purpose: *The Pagan Demons*, saith he, * are glad of these Offerings and Steams, by which their Souls and Bodies were fatned, and kept in good pligh: And this noble Feasting † is called by them their proper Lot and peculiar Prerogative. This Christian Writer tells us afterwards, that it was own'd by the Gentiles, that the Gods were ex- tremely pleas'd with the bloody Vapours which ascended from the slain Beasts, and it was reckon'd by them that these were their || Great Præmium and Fee. And then he smartly jeers them, and repre- sents how ridiculous it is that those who are con-

ὅσοι δὲ κατέβητε λαῖσιν τὴν ἐκ πίστεως, οἱ δὲ ἐν αὐτῶν τὸ σω-
ματικὸν καὶ σωματικὸν παύσαι. De curand. Græc. affect.
Serm. 3.

† Οἰκείον δὲ ἔσθαι. Ibid.

|| τὸ ἐκ τῆς πίστεως αὐτῶν ἀπὸ τῆς πίστεως καὶ γὰρ. Serm. 7.

stantly regal'd with Nectar and Ambrosia, should live upon the Ferid Steams that exhale from the Bowels and Blood of burnt Beasts. *Maimonides*, in his *More Nevuchim*, lib. 3. cap. 46. refers to this Conceit of the Idolatrous Worshippers, concerning the cruentous Nidor of their Victims, as a Thing known. Perhaps there is an Allusion to this in *Psal. 80. 13. Will I eat the Flesh of Bulls, or drink the Blood of Goats?* That is, will you use me like a Pagan God, who is fed and nourish'd with the Sacrifices that are offer'd to him? I have now done, and have no other Reflections to make on the Learned *Leipsick* Author, only this, that generally the *Critics* Business is to find Faults, and to contradict the received Opinions: And this they often do when there is no Reason for it, but merely to exercise the Critical Faculty, and to give proof of their Subtily and Sagacity, of which Qualities this Gentleman is a great Master.

History and Antiquity.

NEXT, as to *History*, we can vouch none of it to be absolutely, and in all Points Certain and Infallible, but that of the Bible. And indeed we can't but expect there should be a great Deficiency in the Accompts of former Times, because so many Antient Writings are missing. The famous Libraries of *Alexandria* and *Constantinople*, the Choicest and most Valuable Collection of Books in the World, perish'd by Fire; the First whereof contain'd Seven Hundred Thousand Volumes; the Second had a Hundred and Twenty Thousand. This

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being the Fate of these and some other Great Libraries, 'tis no wonder that we come short of that Entire Knowledge of past Times which otherwise we might have had. A * Great Man justly complains, *That Antiquity is most defective where it is most Usefull, namely, in the time immediately after the Apostles.*

We have but few Writers of the Three First Centuries after Christ; not that there were no more, but because their Writings are since lost; for he that peruses *Eusebius, Tertullian, Jerom,* and other Fathers Works, shall meet with the Names of several Authors, as *Papias, Aristides, Hegesippus, Melito,* and about Thirty more, the Titles or Subjects of whose Books, and sometimes some short Passages out of them, are recorded, and that is all. *Origen* was the greatest Writer of all the Fathers, and yet few of his Books are extant, and some of those only Translated, and Mangled by *Rufinus* and *Jerome*.

Hence there can't but be great Imperfection in History, and more particularly in that which is *Ecclesiastical*, which should be the Surest, but I'm afraid some of it will not prove so. Is it not remarkable, how differently the History of the *Septuagint*, and their Version of the *Old Testament* is represented? We are told by several Antient Writers that that Sacred Volume was translated into Greek by Seventy Two Elders of the *Jews* of *Alexandria*, at the Request of *Ptolemaeus Philadelphus*, about 300 Years before the Coming of Christ; that they were Divinely Inspired, and tho' they composed their Version in different Cells apart, yet they all agreed in the same rendring of the Words. Part of this is attested by *Philo*, and part by *Josephus*, two

very credible Authors; and especially when they relate Matters belonging to the *Jews*, they may be listened to, they being themselves of that Nation. But besides these we have the Testimony of several of the Christian Fathers: * *Justin Martyr* particularly relates how those Elders were shut up in different Apartments in the *Pharos*, and agreed in the same Interpretation of the Books of the Old Testament, which he imputes to the Divine Inspiration. And he tells the *Grecians*, to whom he writes, that this is no Fable, no Fiction, but such as he himself knew to be True by his having been at *Alexandria*, and seeing the Place in the *Pharos* where these Cells were, and conversing with the People thereabouts, who affirm'd that this Account was delivered down to them from their Forefathers; he also appeals to the Writings of *Philo* and *Josephus*, and other Eminent Writers of great Credit. And his Testimony is the more remarkable, because he was a Native of *Palestine*, and well vers'd in the *Jewish* Affairs. † *Irenæus* relates the same as True: So doth || *Clement* of *Alexandria*, who is the more considerable because he was an *Alexandrian*, and was acquainted with his own Country's Transactions. I might add * *Cyril* of *Jerusalem*, † *Eusebius*, together with *Epiphanius* and *Theodoret*: with whom agree these *Latin* Fathers, *Tertullian* *Apol.* cap. 18. *Hilary* on the *Second Psalm*, *Jerom* *Epist.* 104, 107, 108. *Augustine* de *doctrina Christi*, *Lib.* 2. cap. 15. And those Learned Moderns *Morinus* and *Isaac Vossius* give their full Suffrage this way.

* De Idololat. Lib. 3. Cap. 22.

† Lib. 3. Cap. 25.

|| Strom. Lib. 1.

* Catech. 4.

† Præp. Evang. Lib. 8, Cap. 1.

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One would think this is enough to uphold the Credit of the *Septuagint* Interpreters ; but notwithstanding all this, several late Writers and Modern Critics condemn the whole Relation as Fabulous and Counterfeit, not only the Cells, but the Translation it self by the *Jewish* Elders. *Ludovicus Vives*, *Salmeron*, *Valesius*, *Salmasius*, *Marshall*, *Hody*, have ruin'd all that was formerly said and credited on this Head. Especially the last of these Writers hath been very severe upon *Aristeas's* History of the Seventy Interpreters, and hath condemned it as supposititious. He asserts, that *Demetrius Phalereus* was not Library Keeper to *Ptolemy Philadelph*, he questions whether there was such a one as *Eleazer* the High Priest at that time when the *Alexandrian* Library was Erected, and he reckons the Cells and the Inspiration as fabulous.

I think we may truly say concerning most of the Volumes of *Ecclesiastical History*, which relate the Rites and Usages in the Christian Churches after the Apostles Times, that they are generally useless and impertinent, and serve only to tell how egregiously they degenerated from the Primitive and Apostolical Pattern. The Bishops began betimes to trifle, and busy themselves about mean Things in the Church, as the *Codex Canonum* and *Bibliotheca Juris Canonici* (which contain all the Canons receiv'd by the Church till the Year 450) put out by *Justellus*, and commented upon by him, do sufficiently testify. A great part of Church-History is spent in reciting the wild Opinions of *Hereticks*, the Contentions between *Emperors* and *Popes*, the Idle and Superstitious *Canons*, and ridiculous *Decrees* and *Constitutions* of several pack'd Councils, their Debates about frivolous Matters, and playing the Fool with Religion ; the Consultations of Synods about augmenting the Seoular Revenues of the Clergy, and establishing

establishing their Pride and Grandeur, in the mean time neglecting to urge the Precepts of the Gospel, which are Necessary and Indispensable. These Ecclesiastic Writers relate the Impostures of Monks and Friars, the Schisms and Factions of the Church, the Tyranny, Cruelty and Impiety of the Popes and Others of the Clergy; insomuch that the Excellent *Grotius* in one of his *Epistles* hath the Courage to say, that * *he that reads Ecclesiastical History, reads nothing there but the Vices of Bishops and Churchmen.*

Is not this sort of History render'd very Precarious by the Partiality and Prejudice of Relators? As to instance in *Baronius's Annals*, that Learned Writer doth not truly tell us what the True State of the Christian Church was, but what he would have it to be, and what he found it at *Rome* in his days. It is easy to observe, that his main Design throughout the whole Performance, is to establish the Pope's Supremacy, and Universal Power and Dominion, and to assert the vast Privileges and Authority of the Church of *Rome*; and likewise to inform us what were the Rites and Ceremonies maintained by her, and by that means to authorize Superstition. Any Man that reads this Writer, will easily discern this to be the Drift of his Undertaking; and in order to this it was requisite to Falsify very often, and to Misrepresent a great Number of Passages relating to the Church, and to plead Antiquity for the greatest Errors and Miscarriages.

In giving an Account of the *Lives of the Saints*, which is a great Part of Ecclesiastical History among the *Romanists*, they most grossly delude the People. They represent them not as they were,

* Qui Ecclesiasticam Historiam legit, quid legit nisi Episcoporum vitia? *Epist. 22.*

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but as they fancy them to have been, or rather as they saw it requisite to uphold their Superstitious Doctrines and Practises by feigning Examples of these. They say what they think fit in those Legendary Narratives, which they pretend are of an Old Date; so old, that they think no Man now alive can confute them, tho' there is not one Line in twenty that deserves our Belief. The Life and Miracles of St. *Wenefrede* have been lately examined by the Learned Bishop of St. *Asaph*, and are found to be mere Impostures. A Learned *Italian* is so just to Truth, that he freely tells us, * that *Diogenes Laertius* wrote the Lives of the Philosophers with more Sincerity than Christians have written the Lives of the Saints; and that *Suetonius* hath given us a more uncorrupt and entire Account of the *Cæsars* than the Catholics have done of the Martyrs. You may see the very same in *Melchior Canus's Loci Theologici*, lib. II. The whole Story of St. *George*, as plausibly as 'tis related by *Heylin*, and Others before him, is with good Reason thought to be a Romance by † Good Authors: Nay, 'tis owned by *Baronius* himself to be a Romance, invented and published by the *Arian* Faction in those Times. Hear what || Learned Man of our Church delivers as his Judgment concerning what is recorded of *Ignatius*:
 " The Story of him (saith he) (as much as it is defended with his *Epistles*) doth not seem to be any
 " of the most Probable: For wherefore should he,

* Dolenter hoc dico, multò severius Vitas Philosophorum à Laertio scriptas, quàm à Christianis Vitas Sanctorum, longèquè incorruptius & integrius Suetonium res Cæsarum exposuisse, quàm exposuerint Catholici, non res dico Imperatorum, sed Martyrum. Nuge Laderchianæ ab Antonio Gatto.

† Calvin, Chemnitius, Chamier, Raynolds,

|| Stillingleet Irenic, Chap. 6.

“ of all others, be brought to *Rome* to suffer, when
 “ Proconsuls and *Præsides Provinciæ* did every
 “ where in time of Persecutions execute their
 “ Power in punishing Christians at their own Tri-
 “ bunals, without sending them so long a Journey
 “ to *Rome* to be Martyr’d there? And how came
 “ *Ignatius* to make so many and such strange Ex-
 “ cursions as he did by the Story, if the Soldiers
 “ that were his Guard, were so Cruel to him as he
 “ complains they were?” And this Author con-
 cludes at last, that the whole is a *Fabulous Narrative*,
 Indeed this is the way of all the *Romanists*, they
 talk very high of Ecclesiastical History and Anti-
 quity; and when we come to examine this Plea,
 we find that it is designed only to Cheat and De-
 lude us. These crafty *Gibeonites* would impose upon
 us with their *Old Shoes* and *Mouldy-Bread*. Either
 there was no such thing said or done of old as is
 pretended, or they wilfully mistake and misrep-
 resent it.

I know there are several Worthy Persons, both
 of the Clergy and Laity, that are Lovers of *Anti-*
quity, and the *History* that belongs to it; and there-
 fore they favour those who have time and leisure,
 and make it their business to search into *Old Manu-*
scripts. And that they should desire to know those
 Antiquities in particular which refer to their An-
 cestors the *Anglo-Saxons*, is not to be blamed. But
 it is to be suspected that there is something more
 than this in the late raking together and publishing
 the *Anglo-Saxon MSS.* I wish that some have not
 made their Study of this kind of *Antiquity* service-
 able to the reviving and recommending Popish Su-
 perstition. This is certain, that they bring to
 light those Writings which contain the corrupt
 Doctrines, Rites and Usages of the Church of *Rome*.

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* One of their Catalogues consists most of Popish Missals, Prayers to Saints, Homilies on the Festival-days of Feign'd Saints, Exorcisms, Reliques, Legends, Fables, &c. favouring of Superstition, and some of them of the gross Idolatry of the Roman Devotionists.

Give me leave to instance also in a † Female Antiquary that hath lately appear'd in Print. By the help of her Skill in *Saxon Antiquities*, she seems to be forward to commend to us the Errors and Superstitions in Popery. Are not these good Proofs which she gives of the *Pure State*, and the *Pure Faith and Devotion* of the Old Saxon Church? Namely, Christ himself first sang *Pater-noster*, Pref. p. 36. Christ is call'd *Petra*, that is, a *Stone*, and from that Name all Christian folk are call'd *Petrus*, p. 40. We may perceive that, according to this Gentlewoman, Ignorance is the Mother of Devotion. She tells us that the Saxon Church made use of *Images and Pictures* in a Religious way. St. *Austin* the Monk is applauded for ordering his *Cross of Silver*, and the *Image of Christ* painted on a *Table in a Banner*, to be carried before him. She tells us that *Pictures in Churches* were allowed by *Pope Gregory*, and *Austin and his Followers*; that *Gregory's Opinion* was (which she confirms by an *Epistle of his*) that *Images and Pictures may be placed in Churches to inform the Minds of the Ignorant, and to teach those that cannot read*. Pref. p. 48, 49. A Friend of hers relates other Instances of the *Pure State* of the Saxon Church, as || *Auricular Confession*, *Reliques*, and *Holy Water*, *Publick Prayer in Latin*, *Prayers for the Dead*, the *Corporeal Presence in the Eucharist*, *Purgatory*.

* H. W. Libror. Vet. Septentrional. &c. Catalogus.

† Mrs. Eliz. Elstob on the English-Saxon Homilies.

|| Collier's History of the British Church, Pref. p. 10.

And

And 'tis observable that when he mentions all these, he saith not one syllable in dislike of them.

She relates that Pope Gregory sent to Austin *holy Presents of Sacred Vestments, and the Reliques of the Apostles and Martyrs.* The Vestments were worth the mentioning, for they were *Silk Copes adorned with Gold and Jewels.* But by the way we may take notice, that this is contradicted by her Friend before-mentioned, who saith, *we do not find him, (that is, Augustine) furnished with any Rich Presents.* Pref. p. 3. She is pleased to set down the Particular Reliques sent by the Holy Father, namely, *Crosses, some of the Sacred Wood, and of the Seamless Coat; the Hair of the Blessed Virgin, some of Aaron's Rod, the Reliques of the Apostles and Martyrs.* Append. p. 27. But she forgot to enumerate the Gifts which Gregory sent to King Ethelbert and other Princes, (as may be gathered from some of his Epistles to them, *Lib. 7. Epist. 126. Lib. 9. Epist. 2.*) "A Key from the Sacred Body of St. Peter, in which is contained part of the Iron taken from his Chains, that the same Iron which bound his Neck to the suffering of Martyrdom, may loose us from all our Sins; A Cross in which is included part of the Wood of our Lord's own Cross; some Hairs of St. John Baptist, by whose Intercession we may receive Comfort from our Lord, whose Forerunner he was." All this is expressly owned by F. Cressy in his *Church-History of Brit.* p. 295.

Our Antiquary proceeds to acquaint us, that Gregory sent Austin a Pall to wear when he said Mass. Now you must know that a * Pall is a Vesture made of Lamb's-Wool, having two Labels hanging down before and behind; it is a Badg of an Archbishop,

* Dr. Brady's *Complete History of England*, p. 102.

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and a Mark of Obedience to the See of *Rome*. But the reason why it was made of Wool, and hung upon the Shoulders, was, because it signified the *lost Sheep laid upon the Shoulders*, Luke 15. 5. The Present of the Pall is thus set down by this Gentlewoman, [The Apostolical Pall was transmitted as a great Sacrament of Christ and his Church, and a Cloathing of all Vertues, which is the Bond of our Affection towards God and our Brethren. So that the Vicar of Christ is a kind of Mediator to reconcile God and Man, who being girt with the Paternal Girdle of Righteousness, makes a League between Men and Angels, between Heaven and Earth.] *Appendix*, p. 37. This is precious Stuff for a *Protestant* Brother and Sister to vent to the World at this time of day, and to tell us that the Pope, instead of Christ, is the Churches *Mediator*. And as for the Trinkets before-mention'd. 'tis observable that she relates them with an Air of Delight and Wonderful Satisfaction: And accordingly when she mentions that the *Holy Vessels* and other Implements are *now lost*, she introduces it with an *Alas!* *Appendix*, p. 39. What Pity 'tis that such fine Trumpery should be missing? Were it not better that they had been kept and reserved against another convenient time?

As for Doctrines and Ceremonies, she will not own that *Austin* the Monk was the Author of any Bad ones. She peremptorily asserts, that *he brought not over with him, or introduced into the Church any Errors or Corruptions*; tho' 'tis well known to those that are conversant in the History of those Times, that *Austin* demanded to have New Ceremonies and Rites imposed upon the *Britains*, which they were Strangers to. He would have introduced several Superstitious Innovations among the *Saxons*, under the Pretext of Conversion. If the Reader pleases

to

to consult Archbishop Parker's Comments on some of the Old Saxon Laws and Homilies, he will find how this Monk brought in Roman Doctrines and Rites which were contrary to those received and professed before; * *He was an Apostle of Roman Ceremonies, not of the Christian Faith, or the Word of God to the English Nation: he taught them how to be Romans and Papists; more than to be Christians and Believers.* The said Archbishop tells us, that this Austin † *lov'd his Ease, and lived an effeminate Life.* We are told by || Bishop Godwin, that his Ignorance was shameless, as appears by the Questions proposed by him to St. Gregory. He was Proud and Turbulent: he preached himself as well as Christ, and pulled down with one hand what he built up with the other. And as for Gregory, who sent him hither, he was very Superstitious, and addicted to Visions and Apparitions. This was he that prayed to God that the Emperor Trajan might be delivered out of Hell; and if you will believe it, it was granted, as the Answer which he had in a Dream assured him. Upon the Death of Mauritius the Emperor, he writ Congratulatory Letters to Phocas who had murdered him, wherein he Complimented him, and approved of his Fact. It is said of this Pope Gregory, that tho' he was Better than any that came after him, yet he was Worse than those that were before him in the Roman See.

But our Advocate for the English Saxons finds no Fault with him, nor his pretended Apostle: She believes all that is said by the Popish Writers concerning them; she swallows all down with the Faith of a credulous and deluded Antiquary, and

* Lisle's Antiquitates Ecclesiæ, p. 35, &c.

† Antiquit. Britannicæ, p. 35.

|| De Conversione Britan. cap. 4.

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even clears the latter of them from the *Massacre* he is justly charg'd with. *Antiquity* as to this Matter having been industriously perverted and debauched by this Writer, it must be set in this following Light. *Austin* the Monk was of an Imperious and Haughty Temper, and resolved to join *Wales* to his Province of *Canterbury*, and to that purpose held a Congress with several of the Bishops and other Religious Persons of that Country : At which time he strove to bring over the *Britains* to a Conformity to the Rites and Usages of the Church of *Rome*, into which there were crept many Corruptions, and several things degenerating from the Primitive Purity : But the *British* Bishops opposed *Austin* and his pretended Reformation, and stood up in Defence of the Old Christianity brought into *Britain* by *Eleutherius's* Care, at the Request of King *Lucius*. They alledged that their Churches still retained the Doctrines and Discipline which were received in the first Ages of the Christian Church, that they would not relinquish them ; that they had an Archbishop of their own, to whom they paid Obedience, and they would not submit to any other, and by several Arguments shewed that there was no Submission due to him : And as for the Authority which he pretended to, as a Missionary from Pope *Gregory*, they let him know that they had no regard to it. They met together again, and a greater Number of *British* Bishops, and other Divines and Religious Men of that Nation appeared than before. *Austin* and his Associates came first to the Place appointed, and afterwards the *Britains*, who when they enter'd, were not saluted by *Austin* and his Company, for they sat upon their Seats, and refused to rise up and pay respect to the more Numerous *Britains* : Which justly moved their Resentments, and confirmed them in what they had some reason to believe ;

that

that is, that *Austin* and his Followers were Men of a Proud and Arrogant Spirit, and intended to Lord it over them. Hereupon the *Britains* refused to hold any Conference with them: but before they parted, *Austin* told them his Mind very plainly, that seeing they would not peaceably join with him and his Associates as Brethren, they must expect Hostilities from them as Enemies. And he was as good as his Word; for being in favour with King *Ethelbert*, (whose Queen was a Christian, the Daughter of the *French* King, and (as was agreed at Marriage) had the free Exercise of her Religion, and a Church at *Canterbury* which she resorted to before *Austin* came over) he in a short time procured from him and the King of *Northumberland* an Army, by which the poor *Britains* were subdued, and some Thousands of them slain.

Thus Bishop *Godwin*, who was a very nice and accurate Searcher into Antiquities, relates concerning that Haughty Prelate. And the Main of this Narrative is attested by * *Venerable Bede*; for he tells us, that whereas *Austin*, by vertue of Pope *Gregory's* Authority, challenged a Superiority over the Bishops of the *British* Churches; these and other Religious Persons, especially those of the Monastery of *Bangor*, declared that they would not own any Subjection to the Church of *Rome*, or to *Austin* as Archbishop over them. And *Bede* owns that King *Ethelbert* provoked the King of *Northumberland*, a Pagan Prince, and a great Enemy to the Christian Faith, to attack the *Britains* in *Wales*. Which without doubt he was excited to by *Austin* and his Brethren, who had before Threatned the *Britains*, and told them they should find them to be their Ene-

* Lib. 1. cap. 27, 29. Lib. 2. cap. 2.

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mies, if they received them not as their Friends. The Testimony of that great and famous Antiquary Sir Henry Spelman may be inserted here, who * tells us that *Austin* Summoned a Council in the Borders of *Worcestershire*, and Warned the *British* Bishops to appear there : Being assembled, he required of them Obedience and Subjection to the Bishop of *Rome*, and the Reception of the *Roman* Ceremonies ; but they rejected his Proposition. Another Assembly was Summoned, but they still refused to condescend to his Demands. It is affirmed by the Learned Bishop *Jewel*, in his † *Defence of his Apology*, that the Monks of *Bangor* came bare-headed and bare-footed to beg their Lives, but were not spared ; for no less than Twelve hundred of them were slain.

Hear what another saith, || [“ The Monks of
 “ *Bangor* resisted to the Death (as their very Ene-
 “ mies do witness) all Points of Doctrine then
 “ brought to them, differing from that they had re-
 “ ceived afore-time. So *Beda* also writeth of them
 “ in the 2d Chapter of his 2d Book, concluding
 “ thus, *So was fulfilled the Prophecy of the Holy Bishop*
 “ *St. Austin* ; (So the prejudiced and bigoted Hi-
 “ storian expresses it, who was no Friend of the *Bri-*
 “ *tains*, but a great Favourer of the Practices of the
 “ Church of *Rome*,) viz. “ that they should for their
 “ Infidelity suffer the Wreck of Temporary Destru-
 “ ction, because they before neglected the Learned
 “ Counsel of their Everlasting Salvation. The
 “ *Latin* Copy-Clerk, to excuse this *Austin*, and free
 “ him from Privy and Guilt of so cruel a Fact,
 “ hath infarced these Words, *Quamvis ipso jam*

* Concil. p. 108.

† Part 5. p. 438.

|| *Lisle's Ancient Monuments in the Saxon Tongue.*

"multo ante tempore ad caelestia regna sublato, which are not expressed in the Saxon, nor agreeable to the Sequel, &c.] It is certain that none of the Saxon MSS. say, that the Slaughter of the Monks of Bangor was after Austin's Death: But that it was before, the Reader may satisfy himself to the full from Bishop Godwin in his Discourse of the Conversion of the Britains, where he lets us see that there is a firm and unshaken Foundation for the Belief of this. I will annex here the Testimony of Dr. Heylin, who is not wont to find fault with Archbishops: * The Monks of Bangor, saith he, were most cruelly and unmercifully slaughtered by the Saxons at the Instigation of Austin, the first Archbishop of Canterbury, offended because they would not yield unto his Authority.

But our Female Antiquary denies all this, and gives credit to Alford and Cressy, two Popish Historians; and to Wharton and Collier, two High-flying Gentlemen, rather than to Archbishop Parker, Bishop Godwin, Sir Henry Spelman, Bale, Usher and Stillingfleet, and other Protestant Writers, whose Skill in Antiquity, and Faithfulness in representing it, are acknowledged by all Persons of Judgment: She admires and esteems every thing that comes from Rome; she appretiates and commends even those Baubles which Gregory presented Austin with, and she keeps up the Memory of them: She favours those Doctrines and Practices which smell rank of Superstition, merely because they are 1200 Years old. Thus she makes Antiquity and Ecclesiastical History truckle to her prejudicate Notions and Estimations of Things, and thereby renders them (as far as she is able) an Uncertain Study.

* Cosmography, Book 1. p. 277.

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To proceed to *History of another sort*; the Evidence of the Imperfection of it is too manifest to be doubted of. Sometimes *Epitomizing* hath been hurtful to it; thus *Livy, Trogu, Dion Cassius* have been injured by the Abbreviating and Docking of them. It is likely it fared so with many *Greek Historians* which are lost, a great Part of them certainly, the Epitomes excluding the Original Books. Some think more *Law* was lost than preserved in *Justinian's* digesting and abridging it.

Sometimes the Certainty of History is destroyed by Authors affecting a Legendary way of Writing, and taking up Reports on false or suspected Grounds. Thus *Quintilian* saith, *Græcis Historicis plerumque Poeticæ similis est licentia*, Lib. 2. cap. 4. The *Greek Historians* deserve rather the Name of *Poets*, because they affect a Poetical Licence. This was so gross, that they could not but own it themselves; for they objected Falshood and Fiction to one another, saith * *Josephus*. *Atticus*, in *Tully*, frankly acknowledges that † the *Historians*, when they have a mind to Rhetoricate, have liberty given them to utter Falshoods, that they may set off their Matter with the better Gloss. And it is generally confessed that these *Heathen Historians* do more especially give themselves leave to Invent and Feign whenever they speak of the *Jewish Nation* and their Affairs. We have it in || *Plato's* Writings, that an *Egyptian Priest* spoke thus to *Solon* (when he was a Sojourner in *Egypt*, and travelled thither to improve his Knowledge,) *You Greeks are but Children: there is not an Old*

* Contra Apion. lib. 1.

† Concessum est Rhetoribus e mentiri in historiis, ut aliquid dicere possint argutius. Cic. in Bruto.

|| In Timæo.

Man among you : which * the Fathers of the Christian Church often quote to prove the Vaniry of the *Grecian* Relations and Stories. And as to the *Latin* Writers, a † Learned Man of our own tells us, that *Tully* himself was a mere Child in *Eastern* Antiquities.

If we go to that Coast, we shall find a vast Disagreement among Writers, not only about the Names and Number of the *Babylonian* and the *Persian* Kings, but also about their Succession, and the Duration of their Reigns. We are not sure that *Berosus*, who writ the *Chaldean* Antiquities; and *Ctesias*, who treats of those of the *Persians* and *Medes*, are not spurious Writers. And so for *Sanchoniathon* and *Manethon*, who relate the *Phœnician* and *Egyptian* Antiquities, there is reason to suspect them to be Counterfeit.

Several Historians there are that talk of the *Amazons*, who killed their Male Children, and set up a Female Government: but 'tis a question whether there were ever any such People; for 'tis not agreed whether they lived in *Scythia* or *India*, or any other Country; so that 'tis probable there were no such Virago's. It hath been said by several Writers that the *Abyssins*, at the Baptism of their Children, sign them with a Cross made on their Foreheads by a red-hot Iron; but this is lately contradicted by *Ludolphus* in his *Ethiopick* History.

Sometimes the mere Wills and Fancies of Authors, or their Easy Credulity, are the chief Ground of what they deliver; of which I have produced seve-

* Clem. Alex. Strom. l. i. Justin. Mart. Parænet. Chrysof. Hom. 4. in 1 Cor. Theodoret. Therap. Serm. 1.

† Dr. Jackson, Vol. 1. Book 5.

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ral Instances in * another Place, to which I refer the Reader. I will here mention only one more, namely, that of *Margaret*, a Countess in the *Netherlands*, who is said to have had as many Children at one Birth as there are Days in the Year; whence *Cleveland* merrily saith, *She was brought to Bed of an Almanack*. This is delivered as true by *Cuspinian*, *Mæcherus*, *Erasmus*, *Guicciardin*, *Wives*, *Junius*, and several other Writers of good Account. But if we enquire into it, we shall suspect it for a Fable, and a Story that hath no Foundation. For first, none of the Writers of that time when this is said to have been, namely *A. D. 1270*, make any mention of it. Secondly, There was no Bishop of *Utrecht* at that time of the Name of that Person who is said to have baptized these Children. Thirdly, The Table hung up near the Font mentions this to be taken out of Printed Chronicles; whereas (as *Kassius* † observes) Printing was not found out till about 200 Years after this. This evinces the Uncertainty of what is delivered by Authors, yea and what is most solemnly Recorded.

Historians seem to delight in crossing one another. *Father Daniel*, who hath lately writ the History of *France*, censures and disparages the Works of *Varillas*, *D'Aulla*, *Guicciardin*, *Mezeray*, and saith they are filled with mere Guesses, Fictions, and Romantic Episodes. He declares that most of the Historians, even the best of them, are biassed by Prejudice and Partiality, Ignorance and Negligence. Nothing is more common than for Historians to confute one another: he that comes last, generally thinks himself obliged to add some New Occurrences, and to dis-

* *The Excellency and Perfection of Scripture*, Chap. 6. p. 299.

† *De Idololat.* lib. 3. cap. 22.

credit several particular Relations that former Historians had left us. Even *Du Pin*, to set off his *Bibliothèque*, finds fault with all that writ on that Subject before him ; as among the *Roman Catholics*, *Erasmus*, *Sixtus Senensis*, *Baronius*, *Bellarmin*, *Possevin*, *Hallorix*, *Labbé* ; and among the *Protestants*, the *Centuriators*, *Gesner*, *Scultetus*, *Rivet*, *Vossius*, *Daille*, &c. It hath passed for current in all those Authors that have writ of *China*, that the Language of the People of that Country is infinitely hard to learn, and that no Language is like it for that : But a late Missionary, *Gabriel Magailun*, in his Description of the *Empire of China*, tells us, that we must not give credit to those who talk of the Difficulty of learning the *Chinese Tongue* ; for he assures us, that it is much easier than *Latin* or *Greek*, or any other *European Language*.

I cannot but take notice, that the late Editor of the *Great Historical Geographical Dictionary*, hath expunged what was very Material in the former Edition : and the *Additions* which he hath made are in favour of the *French King*, of the late King *James*, of the *Superstitions* of the Church of *Rome*, (for everywhere he foists in all the *Popish Trumpery*) and in disgrace of *Protestant Dissenters*, and Persons of Moderation. In the word *Parliament* he talks of the *Parliaments* or *Courts of Judicature* in *France*, but hath not one Syllable of the *Parliament of England*. The *Senate* and *Senators* of *Rome* are beholden to him for giving us an Account of them ; but the *Senators* of *Britain* were not thought worthy at that time to be mentioned by him. He speaks of the *Affairs* of the *Irish Convocations*, and sets down their particular *Determinations* ; but the *Articles* agreed upon by the *Convocation* in 1615, deserve not his taking notice of them, because they are in favour of the *Calvinian Doctrines* ; yea, they positively assert and main-

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tain them. A Reverend * Divine of our Church makes this Remark on this Writer's *Account of the Lutherans and Calvinists* (in his late *Supplement to the Historical Dictionary*) that it is taken from the *History of Maimbourg* their professed Enemy; and therefore he might well say (as he doth) that *this looks not well in a Protestant Writer*. The same Author takes notice of the foul Character which Mr. Collier, in his *History of Great Britain*, gives the *Albigenses*, those Holy and Pious Professors and Preservers of the Christian Faith, when the rest of *Christendom* was over-run with the Errors and Superstitions of *Rome*; and he justly saith of this Writer, [This was not acting fairly the Part of an Historian, much less the Part of a Friend to the Church of *England*, to rob her of the Testimony and Confession of so considerable a Body of Worthy Patriots and Martyrs, in whose Communion she had so particular an Interest in almost all the Steps and Measures of her Reformation.] In short, what Mr. Collier untruly and slanderously saith of Mr. Fox, the Martyrologist, may be truly applied to himself, † *He discovers the Strength of his Wishes, and the Biass of his Inclinations: his Prejudices and Passions governed his Pen.*

To proceed to another kind of Historical Matter, now much in fashion; Not to disparage the laudable Attempts and Endeavours of the *Inquisitive*, who are desirous to know what is done in Foreign Regions, and are at Charges to give themselves satisfaction about such Transactions, (not to reflect, I say, on those Worthy Gentlemen) what a deal of sorry Stuff is there in the *Relations of Voyages and Travels*,

* Mr. Bingham, *Scholastic. Hist. of Baptism by Lay-men*, p. 97.

† *Eccles. Hist. of Great Britain.*

which

which of late are reckoned a great Part of Knowledge? They tell us of *Hispaniola-Spiders*, that have Legs as long as Sea-crabs: and in an Island near *Florida* is the famous *Babama-Spider*, biggest of all the Species. How Edifying is the Account which is given us of the *Chawonocks*, *Mangoays*, *Monacans*, *Mannabocks*, *Masawomekes*, *Pawbatans*, &c. in the Countries of *Virginia*? And how useful is it to know how the *Toupinambous*, the *Margoiyas*, the *Tapuyes*, &c. of *Brasil* are distinguished from one another by the wearing of their Hair? The Description of the *Hilanoones*, the *Sologues* and *Alstoors* in the Isle of *Mil-dona*, and how they differ from the rest of the Inhabitants of the *Philippine* Islands, is of mighty use. There is wonderful Historical Criticism in knowing how the *Brasilians* lodge in the Night, viz. in a kind of Net, gathered at each End, and tied to two Poles fixed fast in the Ground. This Net is made of the Rind of a certain Tree called *Hamac*; and hence is derived the vulgar Appellation of the *Sea-bedding*.

Then for other kinds of *Historical Relations*, how Learned is a Man by knowing that *Mauranabahnaria* was the first Founder of the Great *Mogul's* Kingdom, that *Tangrolipix* was the first Captain of the *Turkish* Bands, that *Abdalmatolis* was the Name of *Mahomet's* Grandfire? How excellent a Piece of Knowledge is it to know the difference between the *Odobachi* and the *Boloubachi* in the Divan of the Kingdom of *Tunis*? In *Ecclesiastical History*, who would not have a perfect Knowledge of these hard-named *Heretics* and *Schismatics*, the *Puteoritæ*, *Tascodrugi*, *Psa-thyriani*, *Nyctages*, *Mæchiani*, *Semidalitæ*, *Metangismo-nitæ*, *Exucontii*, *Condobanditæ*, *Panchermentutæ*, *Exoci-onitæ*, *Coddiani*, *Basmothei*, *Marbiliotæ*, *Rheloriani*, *Cam-pesides*, *Aphartartodocitæ*, *Agonuclitæ*, *Passalorinchitæ*, *Ade-cerditæ*? Who would not be acquainted with the

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Offens, the *Pepuzians* and the *Dimarita*? Who would not know what *Abrasax* was which *Basilides* talked so much of? Is it not worth the while to be informed what sort of Church-Officers the *Copiasa* or *Fossarii* were, and what was the particular Employment of the *Paraboliani*, and of the *Hermeneutae*?

Here I cannot but mention a great Fault in some Writers of *History*, and which makes it Vain and Trivial; they say every thing that may be produced on their Subject. As he that hath lately writ the *Account of the Court of Portugal* is too much of *Tom Coriat's* Humor, and relates Things that are trifling, and not worth the penning down; as that a late King of Portugal used to wear *Colchester Bays*, that when he was Eating, he sat upon a flat piece of Cork. For the farther Credit and Honour of that Prince, he tells us that he could not read, and yet owns that he could * write. In honour to Crowned Heads, † he boldly intimates who hath had that Scandalous Distemper which so often accompanies those who unlawfully converse with Bad Women. In another Place he tells it as a Secret, that he had vitious Conversation with ‖ one whose Employment was to sweep the Rooms. Whence we gather that such an Historian as this, if he were to write of his College (tho' one of the most Considerable in Europe) would make his *Bedmaker* a considerable Part of his History. So it is, there are some that have not the Skill of a Right Historian, that is, to leave out some things, but they unwarily thrust All into their Relations, and thereby render them Trivial and Impertinent, and at the same time put an Affront upon future Ages by leaving them such frivolous Matters to entertain themselves with.

* P. 6.

† P. 5.

‖ P. 160.

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CHRONOLOGY.

HISTORY is very imperfect and indigested, if it be not bounded by certain Periods of Time, by *Ara's* and *Epoche's*: And therefore here I will adjoyn something relating to *Chronology*, and the Mistakes about it. I will in one Instance let the Reader see how apt Persons are to Err in Point of Time, tho' relating to the Holy Scripture, and where they are plainly directed by it. The Seventy Years Captivity, saith a late Writer, commenced from the beginning of the Reign of *Nebuchadnezzar* King of *Babylon*, in the Fourth Year of *Jehoiakim* King of *Judah*: But the Sacred History and Chronology invite us to embrace another Computation, and to assert that the Seventy Years Captivity began from the carrying away the People in King *Jechoniah's* Reign, under *Nebuchadnezzar* the Great, as I have shewed † elsewhere. But this Author insists, that the first Captivity under *Jehoiakim* was the main and principal Captivity of all, and by consequence the Seventy Years ought to be dated from thence. This he himself grants to be a *New Proposition*: but be it New or Old, he undertakes to prove it to be True and Certain; and his first Proof is this, [It is said with relation to this Captivity, *This came upon Judah to remove them out of God's sight for their sins*, 2 Kings 24.3. Implying, that not only some of the Seed Royal, with a few others, but the Body of the People also

* Mr. Whiston's short View of the Chronology of the Old Test. p. 48, &c.

† Exercitat. on 2. Ezra 1.

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were already led into Captivity.] Which is a palpable misquoting, and as plain a misunderstanding of the Text; which runs entirely thus, according to the Original, (which it seems this Writer had not consulted,) *Surely according to the Word of the Lord this was* (or came to pass) *in Judah, to remove* (viz. him, that is, *Jeboiakim*) *out of his sight, for the sins of Manasseh.* So that here is no reference at all to *Judah* as a *Body of People* (as this Author fancies) but to *Judah* as a *Place or Country*. And concerning this he might have been satisfied, if he had read on further in that very Chapter, v. 20. *Thro' the Anger of the Lord it came to pass in Judah, the very same Words that occur in the foregoing Place.* And tho' 'tis true the *Chaldean Army* at that time came with a design to destroy the whole Land, as 'tis said in the 2d Verse of the Chapter; yet God was pleased not to suffer them to effect this at present, but only to take away King *Jeboiakim* himself, with some of his Servants, and to rattle the Temple. This History is in these express Words, 2 Chron. 36. 6, 7. *Against him* (that is, *Jeboiakim*) *came up Nebuchadnezzar King of Babylon, and bound him in Fetters, to carry him to Babylon: Nebuchadnezzar also carried off the Vessels of the House of the Lord to Babylon, and put them in his Temple at Babylon.* This is all that was done at that time: there is not a word of *the Body of the People* being led Captive, and no such thing Implied.

And therefore no Man can imagine why this New Chronologer positively asserts, that *this was the Main and Principal Captivity of all*; and not only gives us this Proposition; but with great Assurance tells us it is *very true and certain*. But here are not the least Footsteps of any such thing to be discerned. He erects an Opinion that bids defiance to the genuine Sense of the Text, and to plain Matter of Fact. I need not proceed to consider his other pretended

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Reasons why he holds the Seventy Years Captivity to have begun in the Fourth Year of *Jeboiakim*; for from what I have already said, it is evident that his Calculation is precarious and groundless; and that the other which I propounded hath a solid Foundation, it being supported by Scripture.

But abstracting from these Sure Records, we have nothing yet *Exact* and *Accurate* about the Series of *Times*: And even the Sun's standing still in *Joshua's* Time, and its Retrogradation in *Hezekiah's* Reign, may not a little affect the Chronological Science, and hinder the Perfection of the Tables. *Scaliger* exploded the *Dionysian Era*, which is in use in the whole Christian World to this very day: He makes the True Christian *Era* differ two Years from this, and others have proved the Defect to be no less than four or five Years. Certainly there is great need of correcting the *Calendar*, and making some Amendments in the *Vulgar Epocha's* both of the World and of our Saviour's Nativity. We have our *Scaligers* and our *Ushers*, who it is hoped will give us a more Accurate Account of these *Era's*.

What a different Chronology have we about the *Age of the World*? Whether you confer with *Jews* or *Christians*, and these latter either *Latin* or *Greek*, there is a great Discrepancy in their Calculations: but the *Hebrew* Text should be the Standard, and yet they relinquish it. * *Isaac Vossius* with an Air of Confidence (as his way is) fixes the Account thus: From the beginning of the World to the Flood, 2256 Years: from the Flood to the Death of *Moses*, 1718 Years: from *Moses* to the beginning of *Alexander* the Great, 1292 Years. So that from the beginning of the World to *Alexander*, were 5266 Years. This

* Chronologia Sacra.

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Computation, saith he, is according to the Authority of the Antient *Hebrews*, the Old Copies of the *Hebrew Bible* (before it was interpolated by the late *Jews*) the *Seventy Interpreters*, the *Samaritan Bible*, *Joseph the Jew*, all the Christian Fathers, the Primitive Church, the Antient *Gentiles*, and according to the Force of Argument and Reason. But Others, and the Most, come short of this Computation, and hold that the World is not 6000 Years old, yea, that it wants some Hundreds of it. The true Reason of the Difference of these Accounts, is the Difference between the *Hebrew Copy* of the Bible and that of the *Greek Interpreters*, which I have considered in another Place; but now I only mention it to evince the *Uncertainty* of Chronological Computations: for the *Septuagint* make the World Fifteen hundred Years older than the *Hebrew Copy* of the Bible.

P O L I C Y.

WE might make the like Reflections of Uncertainty on *Politicks*, which are admired by some as a more exalted Degree of Knowledge. But if we could look into the Springs and Engines that set the Heads of the greatest Politico's on work, we should find that Imagination, Conjectures and Suppositions have the greatest Ascendent over these Men. They first build the *Bridge* (as they say such a thing is to be seen near *Madrid*) and then expect the *River*. They are Preposterous in their Notions and Attempts, and strongly fancy the Reality and actual Existence of what they desire and wish for. They, for the most part, proceed in a *Stochastick* way,

way, and upon bare Hypothesis; as *Archimedes* undertook to remove the Earth, if any Man could find him a Place of Footing, and where he might fix his Machine. Grant them what is Impossible, and then they will do strange Things. The Offers of Statesmen are bold and daring, but we cannot gather what will be from their *designing it*. It is a hard Task to be a Politician, because so vast a Stock of Knowledge, Judgment and Experience is required to it. This will not be denied, if we consider the Variety and Contrariety of Men's Dispositions, the Diversity of Times and Circumstances, the Changes in Men's Opinions, the Difficulty of being Exact in forming Designs, and the many Ways of defeating them. Heretofore it was commendable, and prov'd successful to proceed on Usual Grounds, and such as in other Ages in the like Cases had been practis'd; but now 'tis otherwise; for there are Unheard-of Inventions, Unthought-of Exploits, Unexpected Revolutions, New and Uncommon Springs of War and Peace. What we read in *Plato* and *Aristotle's* Politics, in *Herodorus*, *Polybius*, *Thucydides*, *Xenophon*, *Livy*, *Tacitus*, is not sufficient to direct us at this day, when there are such Projects and Attempts as no History relates, no former Annals ever acquainted us with. There are no Certain Rules in Policy now; for from what *has been*, we cannot tell what *shall be*; because there are New Scenes, and Variety of Changes continually starting up in all Parts of the World, and it is not in Men's Power to provide against them, or tolerably to bear up under them, especially if Honesty and Integrity be discarded. A Great Statesman of our own disparages the Modern Politicks, asserting that * *the Wisdom of*

* Lord Bacon's Essay 19. Of Empire.

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these latter Times in Princes Affairs, is rather fine Deliveries, and Shiftings of Dangers and Mischiefs when they are near, than solid and grounded Courses to keep them aloof.

There is a great deal of Legerdemain, Trick and Artifice ; between which and True Wisdom there is as wide a difference as between Stock-Jobbing and Fair Trading. The Chiefest Art of State hath been generally to Dissemble. The great Mystery of it is to keep the Ignorant and Vulgar (who are always the Most) in false Apprehensions of what is to be done, and never to let them know the true Measures of Things. This in plain English is *Politick Lying*. Littleton in his * *Dictionary* is pleas'd to play upon *Archytas* the Philosopher, and tells us that he found out the Mathematical Instrument call'd a *Rattle*, to keep Children quiet. Truly this hath been the Mathematicks of most Ages; the main Contrivance hath been by little Noises and Diversions to still Men's Minds, and by vain Amusements to quell their mutinous Thoughts. The Study hath been to Appease the People, not to make them Happy. I appeal to impartial Minds, whether in such *Politicks* there be any thing Solid and Certain, any thing to be depended upon.

To this Head I might reduce the Consideration of *Humane Laws*, but I shall only hint this concerning the *Civil* or *Imperial Law*, that so far as it includes the Law of Nature, there is no doubt that it is unexceptionable ; but as to the *Placits* and *Prescripts* of Princes, and the *Opinions* of *Doctors* and *Wise Men*, it is in many Instances very precarious and arbitrary ; and as to several particular *Titles*, as *Jurisdiction*, *Subjection*, *Dominion*, *Servitude*, *Inheritance*, &c.

* In the Word *Archytas*.

together with fundry Kinds of Punishment, they, being calculated for the Roman Meridian, are no more of Universal Use than some of the Mosaic Laws, which were intended for the Jewish Nation only.

The Canon Law is composed of the Decrees and Decretals of Popes, of the Canons of Councils, of the Opinions of Fathers and Bishops, yea, of Sentences of Scripture; but it is of little use, because it recites all these but lamely and imperfectly, and sometimes very falsely.

NATURAL PHILOSOPHY.

BUT the Uncertainty of Humane Knowledge doth more signally shew itself in the Disquisitions which appertain to Philosophy, whether with respect to our selves, or to the Phænomena belonging to all other things. How obscure are our Notions concerning our Own Spirits? For tho' we are assured that there are such Beings, and that they are really distinct from our Bodies, yet we are beset with Difficulties in explaining this. * I know that the Soul is in the Body, saith a Greek Author; but how an Incorporeal thing can be in a Body, I know not; for I am not ashamed to confess my Ignorance in this Point. It is an absolute Proof of the Shallowness of our Understandings in this Life, that we are not acquainted with our own Souls, nor their Ope-

*Οτι μὲν τῷ σώματι συνέστιν ἡ ψυχὴ, οἶδα· τὸ δὲ πῶς ἐν σώματι
ἢ ἀσώματον, ἐκ οἶδα. Οὐδὲ γὰρ αἰσθάνομαι τινὲς ἀγνοίαν ἐπὶ
ἐταῖς ὁμολογῶν. Mich. Glyc. Annal. Part. 1.

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rations. In my opinion, the Disputes about the Rational Faculties of our Minds are an undeniable Argument of this: Certainly there would not be such hot Debates about the Power of the Intellectual and Elective Faculty, if we had any considerable Knowledge of it. This shews that we know not Our selves, nor that which is Nearest to us. And if we know not This, how can we but be ignorant of other things?

When *Philosophy* hath proved that there is a Soul, which is the Sovereign Empress of all our Functions, yet see how it wrangles about a Seat for her, and knows not where to find a Throne for this Queen. The Peripatetick with his *Tota in toto*, gives her the Whole Body for her Mansion-house, and afterward doth as good as take it away from her with his *Tota in qualibet parte*. Some suffer her to lodge in the *Whole Brain* at large, but others confine her to the *fourth Ventricle* of it. *Bartholine* seats her in the *Concourse of Nerves* there, and *Dr. More* in the *Animal Spirits* there, which are the Instruments of the Soul in all its Actions. The *French Philosophers* comes and immures her in a Close Prison, a little Knob, Protuberancy or Kernel in the Center of the Brain, which he fancies to be in form of a *Pine-Apple*. But *Regius* makes another little Minute and perfectly Solid Particle to be the Soul's Seat, and common Instrument of Sense and Motion. Some assign her the *Heart* as her Chair of State, as *Epicurus* and the Stoicks of old, and *Mr. Hobbes* and * *Danish* Writer of late. But the famous *Harvey* and some Others think she circulates about us with our *Blood*. And *Dr. Willys* will have the Blood and Animal Spirits to be her Vehicle. *Helmont* is singular

* Winslow, Anima locata.

and holds that the *Orifice* of the *Stomach* is the Souls Place of Residence, and the Fountain of all the Senses. One would think that this was the Invention of a Man that had a very Keen Appetite, whose Life and Soul was Good Eating. Thus by this strange Diversity of Opinions this Soul is hurried from one place to another, and suffers a new kind of Transmigration.

And if there be this Uncertainty about the placing of our Own Spirits, 'tis no wonder that we are at a Loss about *the Seat of the World*. We cannot to this Hour tell what the True Situation of it is, and how the Heavenly Bodies are rang'd in respect of the Earth. The *Ptolemaean* System places the Earth in the Center of the World, and there Resting. Next to it the Air, then Fire, then the Seven Spheres of Planets, namely the *Moon*, *Mercury*, *Venus*, *Sun*, *Mars*, *Jupiter*, *Saturn*: then the Eighth Sphere or Firmament, wherein are the Fix'd Stars: then two ChrySTALLINE Spheres, the one moving from *East* to *West*, the other from *West* to *East*. These Motions they call Motions of Libration or Trepidation. The Period of the Motion of the Ninth Sphere is called the Great Year, and the *Platonic* Year; that is, when Six and thirty Thousand Years are expired, for then all things shall return to their former State, said the *Platonists*. The last Sphere is the *Primum Mobile*, which moves all the rest. This was the Astronomy of the Antients, and pass'd for many Ages as Sound and Orthodox.

The *Copernican* System places the Sun in the Center of the World, and the Earth moving about it. The Sun it self is Immoveable, that is, it stirs not out of its Place, but is turn'd about its Axis. The Fix'd Stars are Immoveable also: but between the Sun and Fix'd Stars the Planets are set, which are Moveable. *Mercury* is placed next to the Sun, then

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then *Venus*, the *Earth*, *Mars*, *Jupiter*, *Saturn* : but they all move about the *Sun*, which is one of the *Fix'd Stars* according to the *Modern Language*, for they distinguish between the *Fix'd Stars* single, which have no *Planets* about them, and the *Sun* which is a *Fix'd Star*, but is encompassed with *Planets*. *Copernicus* gives the *Earth* a double Motion, 1. *Diurnal*, which is its Revolution about its own *Axis*, towards the *East* in 24 Hours. 2. *Annual*, or its Progression through the *Zodiac*, or rather under the *Signs* of the *Zodiac* : its Motion is to the *East*, and is perform'd in a Year's time. This Opinion now prevails, because it is thought that it more easily Solves some *Phænomena*. I will only observe that a Great Modern Philosopher (*Robault. Phys. part. 2. cap. 24.*) confesses that this *Copernican Hypothesis* attributes no real Motion at all to the *Earth*.

The Third System is that of *Tycho Brahe*, who makes the *Earth* the Center of the World (as *Ptolemy* did) and Immoveable, as he also represented it to be. But this *Tychonic Hypothesis* differs from the other about the Motion of the *Planets*.

The last is the *Cartesian System*, which makes the *Sun* the Center of the *Planets*, and supposes them all to wheel about it. The farthest off from the *Sun* is *Saturn*, which goes round in 30 Years : *Jupiter* next in 12 Years : he hath 4 *Planets* about him, observ'd first by *Galilæus* ; *Mars* next ; the *Earth* with the *Moon* in the same Vortex with it, which goes round in a Year : Next to the *Earth* is *Venus*, then *Mercury*. These *Planets* are not properly moved, because, tho' they are carried about their Center the *Sun*, yet they are not moved from place to place, but swim only in the middle of their Vortices. The Orbs of the *Planets* are not perfectly Circular, and are observ'd to be sometimes nearer to the *Sun* than at other times.

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These are the Different Accounts that are given by Philosophick Men. We have but an Imperfect Knowledge of the Heavenly State of the Blessed, tho' it be Certain; but our Knowledge of the Nature of the Material Heavens, and of all the Celestial Bodies and their Phænomena is both deficient and uncertain. We are deceived about the Sun, Moon, and Stars, and all the Luminaries. We grope in the Dark, tho' we are encompass'd with the Lights of Heaven. And that this is no mere Conjecture, is evident from this, That we have constantly New Setts of Hypotheses broach'd about the Heavenly Bodies; and at this very Day we have Schemes offer'd to us about the Motion, Distance, &c. of these Bodies and of our Earth, which were never tender'd before, and which destroy a great Part of the former Hypotheses. But no Men alive can certainly tell which of these is True, tho' the Copernican, with some mixture of the Cartesian, carries away the Credit from the rest at present. But this is to be observed, that all of them make Pretences to Reality, and the respective Patrons of them make a shift to Solve all the Phænomena of the Heavens by their particular Hypotheses, tho' they so much disagree: which satisfies us that 'tis no great Matter which of them is exactly True. It is not necessary to have a Right System of the Heavenly Bodies, for we see that an Account can be given of the *Affects*, and of *Eclipses*, and of all other *Appearances* by different Systems.

And as 'tis in *Astronomy*, so it is in *Medicine*, and the *Practise of Physick*: there may be good *Remedies*, tho' the *Theory* be false. And if we speak more generally of all Parts of Natural Philosophy, it is not necessary that our Hypotheses should be really True: it is sufficient that they Solve the Phænomena we propound.

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But to add a Word or two more concerning the *Heavenly Bodies*, it is no Wonder that there are different Doctrines concerning them, if that be true which some of the most Expert Astronomers have told us ; namely, that the Sun, on which all the other Celestial Bodies depend, is not in the same place that it was in heretofore : the Situation of this Great Luminary is alter'd considerably. Again, If it be consider'd that the Sun and Stars are beheld by us before they are above the Horizon, and afterwards when they are got below it, (for we see those Bodies not by Direct Rays, but Refracted, yea often Refracted) we can't but infer a great *Uncertainty* in Solar and Starry Observations. It is no Wonder therefore that * *Mr. Whiston* tells his Brother *Flamsted*, that *there is no Proof at all in the Phenomena on which he grounds his Positions.*

It is a Notion entertain'd by some, that there are *more Worlds* than this where we are placed, and that every *Planet* is an Habitable World : but I conceive this is a Romantic and Unphilosophical Hypothesis ; for some of the Planets, it is likely, are wholly incapable of being Inhabited, because they are situated too near the Sun, and others perhaps are placed too far off ; the Inhabitants of the former would be scorch'd and burnt up, and those of the latter would be frozen with excessive Cold. The like may be said as to Light and Darkness ; some of them would have no Night, and others a Night of many Years Duration.

I will take notice here, that there hath been a great deal of Pains taken to set the *Sun* and the *Year* right. *Julius Caesar*, who with his Sword made Changes where ever he went, did likewise alter and

reform the Calendar, and framed the Year according to the Sun's Course : and this was from his Name call'd the *Julian Account*, and is that which we make use of in our Computations. He reduced the Year to 52 Weeks, or 365 Days, 6 Hours, and 6 Minutes, which six Hours in four Years Space put together, make a Day : and this fourth Year is call'd *Bissextile* or *Leap-Year*, because the 24th Day of *February*, which is the Sixth of the Calends of *March*, is reckon'd twice that Year, or we make two Days of one. So that there is a Double Year, namely, the *Common* one, and the *Intercalary* one ; the former consists constantly of 365 Days : the latter is every fourth Year, and consists of 366 Days, by the Intercalation of one Day. Thus the Astronomers blunder, and are put to their Shifts, being forc'd to piece out the Year, and to Tautologize in their Computation, because they can't bring the Sun and the Year together. They were fain to have an Act of Parliament to make two Days one. Statute in 21 of *Hen. 3.*

But because this Account was discover'd to be not exactly agreeable with the Natural Motion of the Sun, (for the *Julian Year* exceeding the true Solar one 10 Minutes and 48 Seconds, caused the Equinoxes and Solstices yearly to change their Places, and fly back so many Minutes and Seconds.) Thereupon Pope *Gregory* the 13th, *A. D.* 1582. corrected the Calendar, making the Year to consist of 365 Days, 5 Hours, 49 Minutes, 12 Seconds. Because, according to the *Julian Account*, the 6 Minutes remain'd unnumber'd ; therefore in this *Gregorian Account* are summ'd up those Minutes (not reckon'd in the Sun's Course by *Julius*) which in 1600 Years amount to 10 or 11 Days. According to this the Festival-days are placed, and the *Gregorian* or *New Style* is so many Days before the *Julian*. But still

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there is an Imperfection in the Calculation, and *Easter-day* (which is the Leading Festival) is not set according to exact Rules, as hath been observ'd by some late Mathematicians and Astronomers. But this perhaps may more properly belong to *Chronology*, of which I spoke before.

Here I might animadvert on the *Uncertainty* of the *Lunar Observations* made by * some of late, with respect to the *Weather*. I am ready to subscribe to what is asserted by them in general, that the *New* and *Full Moon* have an Operation on the *Meteors*, and particularly that of *Rain*; but yet we can make no certain Conclusions from their *Diaries* and *Tables*; we cannot maintain this Proposition, which one of them confidently avers, that *it always rains within three Days before or after Full and New Moon*, but with some few *Exceptions*, as he acknowledgeth. In my Judgment his *Diary of Weather* doth not prove what he endeavours to advance, but is very lame and imperfect; for it only tells us what *Weather* was in one particular Place (where the *Observer* resided) but informs us not of the quality of it in other Places. A Man that had little else to do, might have made a *Diary* at *Durham* or *Norwich*, and given us a quite contrary Account of the *Weather* at those very times; namely, the *New* or *Full Moon*. For there is Experience enough to vouch that *Wet Weather* is not at the same time in all Places. Yea, this *Observer* should have set some on work in every Part of *England* at the same time, to set down what *Weather* happen'd before and after every *New* and *Full Moon*: For unless we know what *Weather* is all over the Nation at these times,

* Lock, Gacbury

we cannot discover the Settled Influence of the Moon. And yet when this had been done, it would have been far from being a True Bottom for any General Observations and Conclusions about this Matter; for there is a New Moon and a Full Moon in *Scotland* and *Ireland* as well as in *England*; and therefore unless there were Diaries taken there also, yea and as far as one Climate at least reaches, there could be no Satisfaction.

Thus any Man that considers Things aright, will conclude that there is no Argument or Inference to be made from Mr. G.'s Observations. He hath 21 Years taken Pains to little purpose, because it is but a Partial Account that he hath given us: and he owns that it hath fail'd twenty Times. But if he had not helpt it out with *Mists, Humid Air, Mistling, Dropping, some Drops, Fog, Thaw, &c.* it would have fail'd thrice as many times. So that it is an imposing on the Faith of Mankind to assert those things Absolutely, and to turn them into Set Observations. Indeed to pretend to *foretell the Weather* in a Country encompass'd by the Sea, and liable to all the Variations of the Winds (as Ours is,) is too presumptuous and difficult a Task, and the greatest Undertakers have fail'd in it.

Should we proceed to *Opticks*, there we should soon be confounded, and struck blind, and continue so, if we were not to *See* till we can give a satisfactory Account of that *Sense*. An Ingenious Experimenter hath acquainted us, that every Ray of Incidence is seven times Refracted in the Eye before it reaches the *Retina*, which can't but render the Vision disorder'd and broken, disturb'd and distorted, so that 'tis difficult to know how it is made. Nor can we tell the individual Place where 'tis made. Only this we know, that Seeing is not in the Eye. If it were made there, no Reason could be given why

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why we see but One thing with Both our Eyes, and two Images of it. And if those Images were seen in the Eye, they would be seen as they are there, but it is plain that they are not ; for in the Bottom of the Eye the Images of Things are Inverted, the Visual Beams of Objects intersect each other, and thereby the Situation of the Parts are quite alter'd. As for Light, * One tells us, that *the Sun is generally presum'd to give us Light (as well as Heat,) and we are said to see things by the Light of the Sun ; but this is false, saith he, for we see by an Intelligible Light, we see by Idea, and that Idea is God.* Thus Blind are we about Sight.

Gravitation is that Principle in all Bodies whereby they tend toward one another. The Sun and Moon and all the Planets, taking in also the Earth and Fix'd Stars, move and act as they do, by virtue of a Power in them, whereby they are enclined toward one another, and hug and love one another. Our late Naturalists solve all by this Loving and Attractive Power : and yet it is as *Unaccountable* as any Hypothesis that ever was offer'd : and we may as well resolve Things into an *Occult Quality*, according to the Old Philosophic Mode. For no one can assign the Natural Cause of this Gravity, because whatever Material Cause can be thought of, it must be attended with Gravity, and then Gravity is the Cause of Gravity, which is special good Philosophy. Or if you say that that which is the Original and Spring of all Gravitation in Bodies, hath it self no Gravity ; this is equally absurd and unphilosophical : for 'tis impossible to give a Reason why that Body, of all others, which gives the Impressions of Gravity, hath nothing of that Nature it self.

* *Mr. Norris's Theory of the Ideal World, Part 2, p. 562, 564.*

And

And after all that is said of this Principle of Gravitation, which is explain'd by *Attraction* (for 'tis held that all Bodies terrestrial and celestial attract one another,) perhaps there is no such thing as *Attraction*, but only *Pulsion*. It is thought therefore by some Judicious Persons, that this Theory of Universal Attraction will not hold long: yea (to speak freely) the most sober Naturalists apprehend that this Doctrine and its *Vu Centripeta* and *Centrifuga* were pitch'd upon to Solve the making and preserving a World by *Nature*, without any interposing of a God. They who compare the System of *Epicurus* (in *Lucretius*) with this of Sir *Isaac Newton*, will judge which hath succeeded best. For my own Part, I am of the Opinion with the famous Author of the *Natural History of the Earth*, that the World was at first created, and hath been since preserv'd and upheld by the Immediate Hand of God.

The Penetration of *Dimensions* is not incredible according to some Authors. Not only *Helmont*, who was a Fanciful Man, but our Serious Dr. *Glisson* holds, Bodies may penetrate one another, and in that respect become Spiritual.

It is not agreed yet which Part of the Heavens is *East*, and which is *West*, which is *Right* and which is *Left*. The *Philosophers* reckon'd the *East* to be where the Motion of the Heavens begins: the *West* is the Right-hand to the *Astronomer*: but *Poets* make the *North* the Right.

Utque duc dextra Zona, totidemque sinistra.

Augurs and *Soothsayers*, who always turn'd to the *East*, made the *South* the Right. The *Pens* of those *Writers* who are in the Countries that are call'd *Eastern*, move not from the same Side that we do: that which is *Left* with us is *Right* with them. We say

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say they write Backwards, and they may say the same of us. The short is, we can't tell our Right-hand from our Left.

If we come to the very *First Principles* of Things, there also we are at a Stand. *Epicurus*, and from him *Lucretius*, holds there are but Two Principles in the Nature of Things, *Body* and *Emptiness*; for whatsoever is Tangible, is of the Family of Bodies; what is not Tangible, belongs to *Vacuum*. This is a poor Account of Principles, seeing one of them is *Nothing*. *Aristotle's* Murnival of Elements, namely, *Earth, Air, Fire, Water*, hath been a long time exploded. In the room of which the Chymists have introduc'd *Sulphur, Mercury, and Salt*. The First is what is *Firy* and *Airy* in every thing, whatever is thin and subtile. And as this is the Innate Heat, so the Second is the Radical Moisture of every thing; the aqueous, unctuous and viscous Part of any Body. The Third is the fix'd permanent Earth, with the Center of every thing, uncorruptible, unalterable. These are the Chymical *Tria Prima*, or *Hypostatical Principles*, as they call them. But these would not suffice, for the Moderns have added Two more, namely *Phlegm* and *Caput mortuum*: and the Spagyricall Gentlemen that come after may add more.

These are reckon'd but Philosophic Cant by other Fine Wits, who tell us, that the Catholic Principles of the World are *Matter, Motion* and *Rest*, as *Cartes* and *Boyl*, and other Neotericks assert. Thus 'tis not agreed upon what are the very *First Elements* of Natural Philosophy, and therefore we can't expect that any great Progress should be made in it.

If I were to set up for a Philosopher, I would (as I have sometime before suggested) fetch my Stock from the first Chapter of *Genesis*, and borrow the *First Principles* of Natural Bodies (as certainly is most

most proper) from the First Commencement of all things. *Moses* acquaints us what are the Primitive Rudiments of all things, the Two Grand Principles of all Corporeal Beings, namely, the *Chaos* and *Light*. All Terrestrial, gross and dark Bodies were fram'd out of the First of these: and all Ethereal, bright and tenuous Bodies were educ'd out of the Second. Whatever belongs to this *Earth* and the *Planets* which are of the like Nature, had its Original from the former: and the Ether, Sun and Fix'd Stars, which appertain to the Superior Part of the World, had their Rise from the latter. These are the general Materials of all visible Beings; the one Passive, dull and inert; the other Active, subtil and brisk. On these two Principles, the *Chaotick Matter*, and *Light* or *Fire*, there might be erected a solid System of *Natural Philosophy*. But as to other Principles, they seem to have been invented only to serve the Hypotheses which are built upon them; and therefore we are not to marvel that the Solution of the Phenomena of Nature on these Grounds is very Precarious. And truly all is so, all is *Uncertain* and *Unsatisfactory* in our *Natural Philosophy*. It pretends to cure us of Popular Errors and Superstition, but it creates more of another kind; and we see in some late Instances, that it hinders Men from taking notice of Divine Providence, and Supernatural Influences. Natural Philosophy is confounded by the Multiplicity, and even Contrariety of Modern Hypotheses, which are chiefly brought up to shew the Ingenuity and Invention of the Undertakers. These prescribe Nature what Laws they please, and make her truckle to the Pregnancy of their Wit.

To this Character the Wisest Men give their Suffrage, [“ The greatest Knowledge, saith One of them, (*Judge Hale* of *Humility*) that Men attain to in the Things of Nature, is little else but a
“ speci-

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“ Specious Piece of Ignorance, dress’d up with fine
 “ Words, formal Methods, precarious Suppositions,
 “ and competent Confidence”. Hear what an
 other Great Man saith, * “ All the different
 “ Schemes of Nature that have been drawn of old,
 “ or of late, by *Plato, Aristotle, Epicurus, Des-Cartes,*
 “ *Hobbs*, or any other that I know of, seem to agree
 “ but in one Thing, which is the want of Demon-
 “ stration and Satisfaction to any thinking and
 “ unpossess’d Man, and seem more or less probable
 “ one than another, according to the Wit and Elo-
 “ quence of the Authors and Advocates that raise
 “ or defend them, like Jugler’s Tricks that have
 “ more or less appearance of being real, according
 “ to the Dexterousness and Skill of him that plays
 “ them.

More particularly he explains himself thus:
 “ We cannot comprehend the Growth of a Ker-
 “ nel or Seed, the Frame of an Ant or Bee. We
 “ are amaz’d at the Wisdom of the one, and the
 “ Industry of the other; and yet we will know
 “ the Substance, the Figure, the Courses, the In-
 “ fluences of all the Glorious Cœlestial Bodies, and
 “ the End for which they were made. We pre-
 “ tend to give a clear Account how Thunder and
 “ Lightning, (that great Artillery of God Almight-
 “ ty) are produc’d, and yet we cannot compre-
 “ hend how the Voice of a Man is framed, that
 “ poor little Noise we make every time we speak.
 “ The Motion of the *Sun* is plain and evident to
 “ some Astronomers, and of the *Earth* to others,
 “ yet we none of us know which of them moveth,
 “ and we meet with many seeming Impossibilities
 “ in both, and beyond the Fathom of Human Rea-

* *Sir William Temple’s Miscell. 2d Part*

son or Comprehension. Nay, we do not so much as know what Motion is, nor how a Stone moves from our Hand when we throw it cross the Street. Of all these that most Antient and Divine Writer gives the best Account in that short Saryr, *Vain Man would fain be wise, when he is born of a wild Asses Colt**]. Let me adjoyn that of another Learned Head, * *The several Hypotheses, saith he, of the Old and New Philosophy are no more than ingenious Romances in Philosophy.*

Before I go any further, let me be permitted to say this, Dr. Woodward's *Essay of the Natural History of the Earth* is, in my Judgment, the best Performance of that Kind that I have met with, and hath not the Faults that some other Theories are justly charg'd with. It is Founded on Real and Visible Experiments, and is a Great and most Valuable Demonstration of the *Universal Deluge* which Moses's Writings relate, as well as of this Writer's profound Knowledge and Judgment: But much more, when this *Essay* shall become a compleat Body, which the Learned World may expect in due time from the finishing Hand of the incomparable Author, it will be one of the Greatest Master-Pieces of Natural Philosophy, yea and of all Sorts of choice Literature that this Age hath seen, or perhaps ever shall. This I can with some Assurance pronounce, from that Sight which I have had of some of these Papers which will be part of that Excellent Performance, which the Learned Composer hath been graciously pleased to communicate to me, as well as to some others of his Friends, to stay as 'twere our Appetite till the Whole Ample Provision and Entertainment be set before us.

* *Stillingsfleet's Irenic. Part 2. Chap. 6.*

M E D I C S.

IF I shou'd enter into *Medics*, which is a considerable Branch of Natural Philosophy, I believe I might easily convince a Man who is not very Incredulous, that there is little of Sure-Footing there. The *Causes of Diseases* in Human Bodies are assign'd with infinite difference. All Distempers accompanied with Pain are from *Wind*, saith * one, that is no contemptible Writer: They are all from *Worms*, saith † another; and so they go on, every one following his own Fancy. It is certain, that the Account of the Nature of Diseases and Medicines was never more Arbitrary than of late; and there are scarcely Two of the Faculty that agree. Hear what one of them saith of his Brethren, and of the Art itself: || "I have ever found, saith he, the most Learned Men of the Nation most mistaken in the Matters of Physic and Cures; and it can't be otherwise in so conjectural an Art, when we our selves scarce know when we have done Ill or Well]. And how can they, when in many Instances 'tis not easy to find out the Cause of the Disease? For one Disease may proceed from several Causes, and those contrary ones, as Heat and Cold, Driness and Moisture, excessive Repletion and immoderate Emptiness and Evacuation. And as for the *Spagyric* Physicians, the Philosophers by Fire, we can't be cautious enough against them, tho' they are in some Esteem, for K. Charles the

* W. Ryne de Arthritide.

† Transilano-Daventr.

|| Dr. Lister's Journey to Paris.

Second was a great Lover of that Sort of Men, and brought them into Credit, and the Humour prevail'd among many People (as a Prince's Example is generally imitated) and Chymical Toys and Quacks were in great Fashion, to the Detriment of Human Bodies. To be short, one may be a good Physician now-a-days, tho' he never look'd into *Hippocrates* or *Galen*, for Physic is now generally New and Modern, and the Professors of it are continually changing their *Regimens*, and 'tis lustily disputed among them about the Use of *Acids* and *Alkali's*, as well as about other Things.

Microscopical Observations are uncertain, if you will credit Mr. *Hartsoeker*, in his *Physical Conjectures*, who laughs at Mr. *Leuwenhoek's* Discoveries, which he pretends to make (and with no small Applause) by *Microscopes*.

Next, to see the miserable Work that is in *Anatomy*, wou'd surprize any Man: The Old Opinions will not please; New Uses and Offices of the Parts and Vessels of the Body, must be assign'd; and yet there's no Agreement at all about them, for one tells us they are to this End, and another to that, and so on. We were as sure and fix'd, as to the Functions and Uses of those Parts before, as we are now; and it may be in a long Run the Ancient and First Opinions will be reassumed. The Anatomists Knife doth but cut out Work for Disputes: Any one may observe, that generally the whole Business of these Gentlemen is to confute and baffle one another. If a New Invention be started, if a New Discovery be set on Foot, the next Work of some other Enquirer, is to shew the Invalidity of it, and to trample upon it. In brief, as to a fresh Way of explaining the Use of any Parts, or propounding a New Method of Cure, I am afraid we shall have Reason to pronounce them

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to be uncertain Surmises and Conjectures, and like those of *Almanack makers*, which may prove true, or may not.

M A T H E M A T I C S.

BUT sure in the *Mathematics* all is certain, clear and indisputable: No such thing; here are as shrew'd Brickerings as in any other Science. The first Words in *Euclide* seem to be false, or very uncertain; namely, his Definition of a *Point*, that it is *that of which there is no part*; and yet a *Point* is the Principle of all Quantity and Magnitude, which consists of Parts. So that a Mathematic *Point* is like the Old Philosophers *First Matter*, which is not a Body, but is potentially all Bodies: So a *Point* is virtually all Quantity, and yet hath no Quantity, and consequently no Parts. In this Art there are insuperable Difficulties, and downright Contradictions. Whether Bodies be made of Divisibles, or Indivisibles, is not yet determin'd, and yet it is the Basis of all the Mathematics. Take what part you will, either that Matter is endlessly Divisible, or that there may be a Stop put to it, you will find such Objections as 'tis impossible to answer. See this enlarg'd upon by the greatest Patron of Philosophy in our Age, the Honourable *Robert Boyle*, in his *Reflections on a Theological Distinction*, &c. where we may see, that the Question about the infinite Divisibility of Quantity admits of seemingly unanswerable Demonstrations on both sides. Thus the Mathematics, tho' the most Certain of all Human Sciences, have their Uncertainties and Obscurities.

And

And of this we may see farther Instances given us by *Gassendus* in his *Physies*, Sect. 1. lib. 3. cap. 5. This is evident from the Disputes and Quarrels among those of the Faculty. " They refute one another; and Replies multiply among them, as well as other Learned Men. We see the Truth of this among the Moderns, and 'tis certain that the Antients were not more unanimous. It is a Sign that there are in this Road several dark Paths, and the Mathematicians wander, and lose the Track of Truth; which must of Necessity be the Lot of one or the other, since the one affirms what is denied by the other. So Mr. *Bayle* in his *Historical Dictionary*; and other Men of good Sense agree with him; even those that have cultivated the Study of Mathematics, despise some part of it as fallacious and uncertain. Mr. *Hobbes* shews that the Writings of Mathematicians abound with Falshoods no less than those of other Writers. He accuses *Euclide*, and pronounces some of his Principles unsound, and falls out with Dr. *Wallis*: So *Cartesius* and *Fermat* have assaulted one another. But of this I have said more in another Place.

Yet notwithstanding these Disputes and Difficulties, a Mathematician boasts, that in this Science all is as plain as A B C, whereby he is wont to make out his Demonstrations. It wou'd surprize one to see what a Pretence to Philosophy, and especially to the Mathematics, will do among some Men. If you come with your *Postulatus* and your *Theorems*, you may carry them over to what Opinion you please: Do but say 'tis *Demonstration*, and you captivate them entirely; yet there is nothing Firm and Solid in the Undertaking. I could mention two or three of our Divines, who have laid out their Matter in a *Mathematical* way, and have gone in the way of *Postulatus*, *Definitions* and

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and *Maxims*; and yet we find that they do not shew themselves more sagacious and penetrating than other Folks in the Subject they treat of; yea, they miserably fail in their Endeavours to make good their Propositions; which may more signally be observ'd in some of *Mr. Whiston's* Discourses, which he hath dress'd up after the Mode of his Faculty. Mathematics then are a Noble Science, and useful to the World on several Accounts, but they never did any Man good as to the bettering his Reason in Theological Matters, but they rather corrupt it, and make it unfit for Converse with those divine and sublime Truths. We are told that the *Roman Missionaries* have got into the Favour of the *Chineses* by Help of the Mathematic Sciences, which that People have a very great Kindness for: I wish that another sort of Agents among us do not take Advantage, from the universal and extraordinary Affectation of those Studies at this Day with us, to make some Change in our Religion, by disparaging the Principles and Doctrines of it, or by labouring to bring them to their Model: Yea, we can't but take notice, that they have partly done this already, and that thereby *Divinity* hath been debauch'd in this Mathematic Age more than in any before.

I can't but observe this in the late Undertaking of an * Ingenious Gentleman, who endeavours to maintain, and that by Dint of Mathematics, that God is the Place of all Things, and that Place or Space is not different from God's Immensity, yea, that it is God himself: And yet there is nothing more absurd and silly than what this Learned Man thrusts upon the World. Is it not evident, that

* J. Raphson de Spatio Reali & Entre Infinito Conamen.

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the Whole and the Parts belong not to what is Immenſe and Infinite, and conſequently that *Space*, which conſiſts of Whole and Parts, can't be God's Immenſity? Beſides, *Space* or *Place*, in the very Notion of it, excludes *Infinity*; for as *Time* refers to *Duration*, and is the Meaſure of it, ſo *Space* refers to *Positive Diſtance*, and is the Limitation of it: Now 'tis certain, that what is limited is not infinite. And by the way, we ſee here that this Author might as well have undertaken to prove that *Duration* is God, as that *Space* is. But he takes no notice of this, but poſitively aſſerts, that the *Space*, in which all Things are contain'd, is God, that is, *Space* was the Creator of the World, *Space* was the Cauſe and Author of all Things, *Space* knows all Things, and is All-wiſe; *Space* then is a Spirit, and after this rate he muſt go on; and all is done by Vertue of *Mathematical Axioms*. I could obſerve here, that this Gentleman's Notion is not his own, but is borrow'd from *Spinoza*, no very Creditable Author, who holds that *Space*, and the whole Mundane System, and every thing in it, are God; for they are but one Subſtance according to him.

I will make bold to trouble the Reader with another Mathematical Exploit. There is a late *Algebraic* Writer, who undertakes to prove, that * *there is only a Probability of the Truth of the Chriſtian Religion, and that the Chriſtian Faith is only a Perſwaſion, that ſuch and ſuch Propoſitions are true, becauſe they are probable. There is not, there cannot be, any Certainty in Chriſtianity.* He is pleaſed therefore to give us a Proof of the Uncertainty, and at laſt, the Nullity of the Chriſtian Religion; as thus, 2150 Years (juſt ſo many) after the Birth of Chriſt,

* J. Craig, Theolog. Chriſtian. Principia Mathematica.

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the Probability of his History, with the Faith which is grounded upon it, will quite vanish, Cap. 2. Prop. 18. He adds, that it is necessary that Christ should come again before 1454 Years are expired, for he must come before the Probability of his History vanishes. To make good this Calculation, he tells us that the Degrees of Probability grow every Day less and less, and consequently at last they will be wholly extinguish'd : And a great Parcel of *Definitions, Axioms, Theorems, Lemma's and Scholiums*, is produced to prove this. Yet, notwithstanding all this great Parade, it is demonstratively evident, that his Assertion is groundless and false ; for in the very Nature of the Thing it self, it is plain, that the Degrees of Probability of our Saviour's History will not be lessen'd, but increas'd and strengthened ; because there will be an Accession to these Degrees continually, and even according to this Author's own Way of Arguing ; for if the History of Christ receiv'd some Degrees of Probability from the Testimony of one Witness, and much more of two, and more yet of three, &c. *Cap. 1. Prop. 2.* Then it must needs follow, that the Degrees of Probability will rise and grow by the concurrent Testimonies of Witnesses in many Ages. The contrary therefore to what this Writer asserts is most true ; and instead of proving the Decrease and Extinction of Christianity, he hath establish'd the Growth, Increase and Perpetuity of it. But however, here we see a bold and a daring Attempt, to reduce the Matters of *Christianity* to the Laws of *Geometry*, and the Rules of *Algebra* ; a most scandalous and prophane Attempt !

I had forgot, under the General Head of Philosophy, to take notice of a Discourse lately publish'd concerning *the Principles of Natural Philosophy*, or rather of the Nullity of all Philosophic Principles,

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* Mr

ciples, Systems and Hypotheses. * This Author tells us, that he designs in his Undertaking to disparage those who philosophise Atheistically and Irreligiously: Yet he saith, that it is agreeable to a Rational Philosophy to consider the Forces of Nature, abstracted from a Supreme and superintending Influence, Part I. Chap. I. p. 13. which to me seems to represent Rational Philosophy as Atheistical; and consequently this Author is not consistent with himself; He is most certainly a very Contemplative, Thoughtful, Plodding Gentleman; and if he would be understood, I believe one might find some good Things in him; but he disdains all Plainness and Perspicuity. We will, in Favour to his Undertaking, suppose that he hath Truth on his Side, but then his Performance is a Confirmation of what the Antient Philosopher said, Truth lies lurking in a deep Pit, so deep that none can fathom it. It is very unkindly done, that he will not let any one understand him but himself: It is pity he is so dark, for tho' it is a Noble Work to be a Restorer of Philosophy; yet he ought to perform this so as we may know that he doth it. However, this happens very well for his Adversaries, for though he hath the Pleasure of wounding them, yet they have the Comfort not to feel it. In short, this Piece came out very seasonably to be a Demonstration of what I have been offering in this Part of my Discourse, that Natural Philosophy is Uncertain and Obscure, Arbitrary and Precarious, both that which he labours to confute, and the Confutation it self. It was obliging and ingenuous enough, when he had resolv'd to shew the Uncer-

* Mr. Green.

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tainity of the Principles of Philosophy, to let his own Writings be an Instance and Proof of it.

And now after all, it is proper to observe, that all *Natural Philosophy* hath been in a *Mutable State* through all the Ages that we read or know any thing of; and at this Day it is still in a wheeling Posture, and no Man can tell but that it may return to what it was at first, or something like it. If a Man should live a hundred Years longer, he might see Opinions take their Round again. The old Commentators on *Aristotle*, down from *Alexander Aphrodisiensis*, the Foreman of them all, to the last of the *Latin* ones, may come upon the Stage once more. One of our *Universities* keeps up the Esteem of them; there is a College there in a humble Posture to receive the Dictates of the old *Stagyrite*, for they read him on their Knees; it seems his Name is Sacred and Venerable. Truly, if a Man considers it right, it is all one what sort of *Physics* we have. The old serv'd the Antients to all Effects and Purposes, and satisfied their Contemplation as fully, as the Modern Philosophers believe that their new Discoveries will content Posterity. And in Matters of this Nature the Opinion of Knowledge may be as useful as the Reality of it. For (as I had occasion to observe before) many Sciences are kept up by different, and even contrary Hypotheses; and the Persons who espouse the respective Ways of solving Phenomena's are equally satisfied.

It is true, Experimental Philosophy is justly in great Request in this Age, and many curious Persons have embodied themselves in a Society to promote the Designs of it. They are at work at home, and they send out their Agents into all Parts of the World, with particular Directions about Enquiries into the Nature of those Things, which

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which they would be satisfied about. But I am inclin'd to think, that these Envoys may come with Discoveries that will confute a great part of what hath been told already, and those will be confuted by other Discoveries *afterwards*; for I have always found, that those that come last to any Foreign Place, not only add to the Accounts before given, but alter, and contradict them very much. So that the greater the Inquisition is, the greater will be the Dissatisfaction, for they will be overwhelmed and confounded with Variety and Difference of Relations, which will be inconsistent with one another. I beg these Gentlemen Pardon for bodeing so ill concerning their ingenious Undertakings, but I fear they will experience the Truth of it. For I have often observ'd that as one Experiment, so one Narrative baffles another, and the more narrowly Nature is pried into, the more Difficulties arise. By knowing more, we come to see that we are still very ignorant; and at last, when we are tired out, and have exhausted all our Theories and Hypotheses, we shall think of returning to our old Maxims; and what is oldest of all will be newest to us, because we have been so long a time Strangers to it; and perhaps, on the Account of this Novelty, we shall be desirous to admit of it, and to be reconciled to it, and to embrace it. But enough of *Natural Philosophy*.

I might pass to some other Coast, and make some Reflections on *Rabbinical Learning*. The Jewish Doctors are trifling People, and dispute why *Moses* began the Pentateuch with *Beth* rather than *Alph*. I wonder they don't pretend to observe something more remarkable than ordinary in *Isai. 5. 25.* in which one Verse are all the *Hebrew Letters*; (as in *1 Pet. 2. 19, 20.* are all the *Greek ones*). The new Method of *Pointing*, and pronouncing,

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nouncing, and reading Hebrew propounded by a Canon of *Amiens*, wherein he pretends to excel what the *Masorets* have done, seems to be a freakish Project. The imposing of Books on the World, especially those of Antiquity, is a great Cheat, and frequent among the Jews; thus some *Rabins* shew us the Writings of *Adam*, and some that were penn'd by *Abrubam*. The Hebrew Students generally spend their Hours in Dreams and Fables, in idle and Romantic Stories. The superstitious Fictions, the Lies and Legends in *Rabbot* and *Zohar* pass for current with them. Who wou'd throw away his Time on the different Contests of *Hillel* and *Shammai*? Who wou'd delight in the Cobwebs and Foppery which their *Schools* are hung with? It is well known that the *Talmudists* are conceited Folks, grounding many absurd Things on their *Cabala*; and yet they are so blasphemous, as to say that God takes great Delight in reading the *Talmud*.

There are other such Pretences to Learning, as the idle and groundless *Oneirocritics* of *Artemidorus* and *Astrampsychus*, and the empty Prognostics of *Judiciary Astrology*, which yet some grave Men and good Scholars have doated on.

And in other Instances it might be shew'd, that there is a great deal of that which deserves the Apostle's Appellation of *Learning falsely so call'd*. Much of that which goes under the Name of Knowledge is trivial and useless: It may be call'd *Literature* by the same Figure that *Pedlars* and *Hucksters* may be call'd *Merchants*. What we read was *Reuben's* Curse, *Not to excel*, is entail'd upon this sort of Knowledge. It is vain and fruitless, and therefore deserves not to be treated of any further.

Of

Of the Study of DIVINITY.

LASTLY, I am to shew that a great deal of that which vulgarly passes for *Divine Knowledge*, is mean and worthless, precarious and uncertain. There were those, in the Apostles Times, who busied themselves in *perverse Disputes*, and *vain tanglings*, and thought themselves very *Wise and Learned* in such Performances; but the Apostle plainly tells them, that they were *foolish and unlearned Questions*, which they so industriously employ'd their Thoughts about, *2 Tim. 2. 23.* And in another Place he acquaints them, that tho' they pretended to Knowledge and Skill, *they knew nothing, 1 Tim. 6. 4.* They might rather be said to *doat*, as it follows there in their Character. There were always in the Church some Men of Teeming Brains, who wou'd hatch and invent any thing, tho' never so strange and ridiculous; as those Heretics, call'd *Quintilians*, who held that Christ assum'd the Form of a *Woman*, not of a *Man*. *Tertullian* tells us there were those of old who maintain'd that Christians are oblig'd to worship *Cane* and *Judas*. There were ever some that wou'd be altering the most positive Institutions, and giving them some Shape of their own. It was plain enough, that Bread and Wine were the External Materials and Symbols in the Lord's Supper, and yet *Epiphanius*, and other Ecclesiastical Writers, tell us of some freakish Heretics that used Water alone instead of Wine, and of others that added Cheese to the Bread in the Sacrament.

A very long time after this, the *Scholastic Learning* was begun by *Peter Lombard*, in the 12th Century,

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tury, and in that and the next, nothing but *School Divinity* was valued, which consisted generally of crabbed and subtle Disquisitions, that conducted not to true Knowledge and Edification. Tho' there be but two Universities among us here, yet they two must quarrel and wrangle, and take to different Sides, *Cambridge* to the *Thomists*, and *Oxford* to the *Scotists*; and most of the Questions propounded by both were impertinent and unprofitable, and seem'd to be Banter rather than real Controversy.

And since that time Religion hath been pester'd with little buzzing Queries, and the Evangelical Faith hath been over-run with Sophistry; and the Church no less than the School, hath its Pedants. We have had a sort of Church Gladiators, a kind of Religious Fencers among us, who have made a Trade of Combating in Religious Matters, who have been ambitious to shew their Skill in wrangling, to husband a needless Dispute, and spin it out, tho' there is no Reason in the World for it. And when they have writ and squabbled for a time, they lay down their Weapons, and both Parties think themselves Victors. But what a sorry Performance is this that they have been about all this while? How little of good and useful Learning is there to be found here?

In some late Instances we see how Arbitrary some Theological Men are in their Interpretation of Prophecies; as concerning the precise Time of the Fall of *Rome*, or the Overthrow of the *Papal Antichrist*. *Mr. Brightman*, on 12. Rev. told us, That the last End of *Antichrist* should expire at the Year 1686, or thereabouts; and immediately after he peremptorily adds, It may be his Destruction may come sooner than this Term of it defines; but he shall not be suffer'd to go beyond the furthest Space that I have set

down. So Napier, and others, have set the Time, but have fail'd. Thus as to the *Two Witnesses*, and the killing of them, and their lying buried *Three Days and a half*; some lately understood this concerning the last Persecution of the Protestant Churches in France and Piedmont, and their Restauration after Three Years and a half were expired, or as one of these Expositors wou'd have it, after *Seven Years* were come and gone; for the *half* is put for the *whole*, and consequently Three Years and a half are but half the Time of the Witnesses being buried. So strangely and unaccountably do Men deal with Scripture when they have a Notion of their own to advance: They are apt to be foretelling future Things, especially in Distress, to comfort and relieve themselves: This was Mr. *Jurieu's* Case, his Thoughts and Desires were fix'd on Deliverance, and thence he fram'd his Hypothesis. And as for the other, his Mistake might have been pardonable, if he had not prefaced so magisterially to it. It might have pass'd only as a Conjecture, if he had not introduced it with such Solemnity and Pomp. But when he came with that Apparatus, with Hands and Testimonies prefixed, to tell the World that he had those Notions before the Prince of Orange's Expedition, &c. he hath thereby added Notoriety to his Error.

The same forward Humour of misinterpreting Scripture is to be seen in sundry other Instances of another Kind, and particularly in the Writings of *Socinus's* Party, and the late Unitarians, who have a wonderful Talent of expounding Texts in a way inconsistent with some of the chief Articles of our Religion. Their constant Care and Business is, as great Pretenders as they are to Reason and Perspicuity, to perplex and darken some of the main Doctrines of Christianity. They have learnt the old

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old Knack of the first Impostors : * Falshood is propounded by them, not in a simple and naked Way, lest it should easily be found out, but it is craftily polish'd and cover'd over with a specious Pretence ; that so by this external Gloss it may seem to the Simple to be more plausible than Truth it self. And yet at all other Times they are barefaced, and study not to misinterpret Texts, but dare plainly Contradict them. Thus whereas St. John saith, *The Word was made Flesh*, John 1. 14. one of the most considerable Men of this Sect hath the Confidence to say, † *The Word was not made Flesh* ; and he adds most blasphemously, *The Union of the Divine and Human Nature is a Fable and an Old Wife's Dream.*

And with the Partisans of Socinus I join the *Remonstrants*, because of the great Affinity between them. I might mention their Rise, and observe that they were both of them originally of the Church of Rome. *Socinianism* commenced first in Italy, in the *Venetian* Dominions, and the Forgers of it were *Roman Catholicks*. *Socinus* the Father, Uncle and Nephew, *Oebinus*, *Blandrata*, *Parata*, *Valentinus Gentilis* and *Alciat*, were *Italians*, and in that Country caball'd about their Doctrines of *Arminianism*. So stiff *Arminianism* in the *Netherlands* was started by some that had been of the *Roman Church*, but pretended a Favour to the Reformed Way. 'Tis certain that *Socinianism* is grafted on *Arminianism*, and grows up with it, and they flourish together. They both stand on the same Foot, and are built

* *H δὲ ἁλὸν καὶ ἀβρὺν αἶν ἐνδεσνῶσαι, ἵνα πρὸς τὴν θεῶν ἰστίαν καὶ ἀθανάτους· ἡδυνῶν δὲ ἐν ἐκείνῳ μαρτυρῶντος· ἡσυχία, &c.* Epiphani. adv. Hæres. lib. 1.
† *Smalc. Exam. roc. Errorum.*

on the same Foundation ; namely , The over-valuing of Human Reason. *Remonstrants* and *Socinians* are Partners, and trade with the same Stock, and carry on the same Design ; that is, the Subversion of some of the great Articles of the Christian Faith. Some of both agree and conspire in rejecting the Doctrines of *Predestination*, *Original Sin*, the *Natural Impotency of Man's Will*, the *Necessity of Special Grace*, and the *Perseverance* in it. And accordingly their Interpretations of those Texts of Scripture which have any Reference to these Points, are the very same. It is true, the *Socinians* Denial of Christ's *Divinity* and *Satisfaction*, is one Branch wherein at present they differ from the *Remonstrants*, but they both oftentimes combine in the *Main* ; that is, in discarding or disparaging those Doctrines before mentioned. And besides, they most of them agree in their Sentiments as to the following Particulars ; namely, that it is possible to be perfect in this Life, and to obey the Laws of Christ without any Defect : That Concupiscence is no Sin ; That we are justified by Works as well as by Faith ; That saving Faith consists chiefly in Assent ; That the good Works of Heathens are truly and properly good Works ; And they hold the Distinction of Venial and Mortal Sins. In all which Opinions they comply with the *Romanists*. In short, the Followers of *Socinus* and *Arminius* have the perfect Air and Features of one another, as may be seen in *Episcopius* and *Limborch*, and all those among them who write with Freedom, and without Reserve.

And can the Study of *Divinity* go on successfully when we pervert those Articles of Religion, which were agreed upon by our Church in *Convocation*, at the *Reformation* from *Popery* ; namely, concerning the *Eternal Decrees*, the *Depravity of Man's Will*,

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the Necessity of special and supernatural Grace, &c. These were determin'd by our Church in the *Calvinian* Sense and Acceptiō of them, and they were the general Sentiments of our Archbishops, Bishops, Doctors, Professors, and the main Body of the Clergy, for many Years after the happy Reformation. See this asserted by a Learned Foreigner, but a stiff *Lutheran*, and therefore the better Witness in the Case: * " At this time, saith he, that is, in the Year of our Lord 1549, " *Thomas Cranmer*, Archbishop of *Canterbury*, Primate of *England*, eminent for his Authority and Learning, and vehemently abhorring the Popish Doctrines, and wishing that they were pluck'd up by the Roots, call'd over *Bucer* and *P. Fagius* from *Strasburg* into *England*, and sent them to *Cambridge*, to teach there publickly. And wish that that Archbishop (otherwise a Man endued with great Zeal) had not err'd in his Choice, but had call'd into *England* some more sincere Teachers of the Gospel, and had not given Place to the *Calvinian* Doctrine, which at this Day reigns in *England*.] So this Historian, who writ this in the Year 1602, that is, at the Entrance of King *James's* Reign, at which time, he saith, the *Calvinian* Doctrines prevail'd in this Church.

* Hoc tempore (viz. A. D. 1549.) Archiepiscopus Cantuariensis *Thomas Cranmerus*, Angliæ Primas, autoritate & eruditione præstans, cum vehementer à Pontificiâ doctrinâ abhorreret, eamque radicitus evulsam optaret, *Bucerum* & *Paulum Fagium* Argentorato in Angliam evocat, quos deinde Cantabrigiam mittit ut ibi publicè docerent. Atque utinam Archiepiscopus ille (magno aliàs zelo præditus vir) non delectu errasset, & sincerioris Evangelij doctores in Angliam vocasset, & non Calvinistico dogmati (quod hodie in Angliâ regnat) locum dedisset. *Luc. O. and. Epit. Hist. Eccl. Cent. 16. lib. 2. cap. 73.*

Let us hear what one of our own present Bishops, who is said to be the Author of the *Defence of the Church of England against M. de Meaux*, there acquaints us with, namely, that in the middle of King James the 1st's Reign, this following Passage is found in the Bishop of Ely's Defence of that King against Bellarmine, speaking of the Puritans, *The Moderate Men among them agree with us in the Chief Articles of Religion; yea, the Scotch Puritans Confession hath no Error in Fundamental Points: Which undeniably proves the perfect Agreement between the Calvinian Doctrines, and those of the Church of England; for every one knows that the Puritans were Calvinists.* One of our Church is so fair and ingenuous, as plainly and honestly to confess, that * *the Members of the Church of England have found Reason to alter their Opinions in several Doctrines of Consequence, as our Church hath in particular about the Predestinarian Points; tho' he should rather have said, that our Churchmen, not our Church, had made this Alteration; for she, in her Articles and Homilies, remains the same that she was; and it is evident, that there she asserts and professes the Predestinarian Points.* But some of her Divines, at the latter end of King James the 1st's Reign, and the beginning of the ensuing one, revolted from these Points, (tho' they did not find Reason so to do) and embraced the *Arminian* Tenents, and their Number hath increas'd ever since: But with great Difficulties and Contradictions they have maintain'd them; they have been forced to oppose themselves as well as the Truth: For *Arminianism* is the most disagreeing Scheme in the World; it is supported by innumerable Absurdities and Inconsequences. I could

* *Mrs. Whiston's Appendix to his Historical Preface &c. p. 33.*

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never light on any of those Men's Writings that are consistent with themselves ; I always found them running into Self-Contradictions. I have amply made this good in several Instances, which I have produced in my *Veritas Redux* ; but I will now beg Leave to add one more.

Of Mr. Playfere's *Appello Evangelium*.

OF all the Modern Writers that ever I met with on these Points, there is one Mr. Playfere, who makes the greatest Pretence to the clearing them, and establishing the Truth of them. It is a Piece that was written about the beginning of King Charles the First's Reign, when the Controversy was hot about the *Arminian* and *Calvinian* Doctrines ; but whoever was the first Compiler of it, I think I partly know who was the Person that new-model'd and shap'd it, and inserted many Passages into it when it was publish'd in the Year 1652. The Reasons which incline me to think so are these, the Negligence of Stile, the bad *English*, the uncouth Expressions, the Sense and Matter obscure and intricate, the whole indigested and immethodical, with some singular Conceits, and sometimes a Jingle : But the Performance in the main is Elaborate, Subtile and Scholastical ; and the Author very formally goes to work with abundance of Definitions and Distinctions, and shews himself to be a Man of Study and Reading ; (which is the Character of the foresaid Person) and he lets us know that he had pray'd, and labour'd, and had applied himself to industrious Search and Examination.

Examination. And for the Task it self, he said it was this, *To discover and detect all the Mistakes and Errors that are in any of those Schemes that favour Calvinism, and to assert and defend the Arminian Scheme, as clearly preferable to all others.* We might then expect from him very Great Things, and hope to be fully satisfied about these Matters: But we are miserably deceiv'd, and will now appeal to the Reader, whether he hath, in his Boasted Defence of his Cause, said those Things that are consistent and coherent.

Predestination, saith he, is the Root and Cause of Faith, Repentance, Perseverance, and all the Good that is in us; these are the Effects of Predestination, p. 49, 50. And yet in the next Paragraph he asks this Question, *Who can tell why God suffer'd one Man to perish, and not another, when he was able, out of the Treasures of his Wisdom and Knowledge, to have disposed their Course, Calling and Government to quite contrary Ends? Who can tell why he distributed the Gifts of Nature and Grace so diversly? Can any Considerate Man start this Query after he had own'd that Predestination, or the Good-will and Pleasure of God, is the Root and Cause of all Grace, and of all that is Good in us?*

He asserts, that it is according to the *Arminian Scheme, that the Election of God is Absolute and Unconditional, p. 49.* which very few *Arminians* at this Day will own, I dare say. Yet he tells us, that *all Opinions and Imaginations of Predestination determin'd, before the Consideration of Obedience or Disobedience, are utterly to be excluded, p. 401.* How can Predestination be Unconditional and Absolute, when it is upon Consideration, or Foresight of Obedience, or Disobedience? This is another Mixture of Nonsense and Contradiction.

He expressly owns, that it is the proper Work of the Will of God to predestinate or decree, p. 67. Yet he

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saith, Election or Predestination is the Foreknowledge of the Benefits of God, whereby a Man may be saved, p. 73. This Learned Disputant, it seems, had not learnt to distinguish between the Will and Knowledge of God, but confounds one with the other. This is some of the Fruit of his industrious Search and Examination.

Let us see more of them: He acknowledges, that in our Conversion Grace is the Beginner, Leader, and principal End in all, the Will of Man never working alone: It is set a going, and kept a going, by the perpetual Stream of God's Grace, p. 233. But he confutes and baffles this, when he tells us, that the effectual or efficacious Grace of God is but *Nomen sine re*, there being no such Grace that can determine the Will; but it destroys it, the Nature of the Will being to determine itself, p. 246. If there be no effectual and determining Grace in the Conversion of Sinners, how can Grace be the principal Mover, and not only set the Will on work, but constantly keep up its Operation?

We hear him speak thus, p. 288. There is no Question that the Elect do finally persevere in Faith and Sanctification, for whosoever persevereth not, by the self-same not persevering he is declared to be none of the Number of the Elect. Yet he argues very warmly for the Final Defection of the Saints, p. 300, 301, 302, 303.

So, concerning the Vertue and Extent of Christ's Passion, he seems to be very Orthodox. That all Men, (saith he) by the Death of Christ, were brought into the State of Grace and Salvation, is a Proposition worthily rejected by our Divines at Dort, p. 122. Yet he defends Universal Redemption in the same Page; and in the next he saith, The Promise of the Gospel belongs to all Men, and with this Universal Promise there goeth Grace sufficient to work in them Belie-

and Obedience. What is this but the State of Grace and Salvation?

He holds, that God foresaw that such and such Persons would distinguish themselves, by being Good and Holy, and accordingly predestinated them to Happiness; and this Doctrine, he saith, exalts and magnifies God's special Grace and singular Love in them whom he foreknew, p. 47. But one would rather think that this Doctrine exalts and magnifies their own special and singular Holiness, which moved God to predestinate them to Happiness: This is the natural and real Result of it. Yet he, against Common Sense and Reason, would perswade us that this commends and advances the special and singular Grace of the Almighty.

In the same Place, speaking of those who fail of Salvation, he saith, God could have mended this Fail of theirs by bettering his Benefits, if he would; but he rather decreed to make them deserv'd Vessels of his Wrath, p. 48: Here now he is a profess'd Calvinist, and consequently wretchedly clashes with himself; and all along he mistakes the different Schemes he pretended to propound, and makes them not distinct, but represents them as running into one another sometimes.

So that from the Whole of this Gentleman's Performance, (who was one of the Learnedst of that Party, and was look'd upon as a Great Champion by them, and designedly undertook to defend and vindicate the Arminian Notions) I observe, that 'tis impossible for one of that Opinion to write six Lines without Contradiction. No Man is able to speak consistently of that Scheme; he must be forced to resort to the Tents of the Calvinists, and to fight under their Banner. Of which we have a plain Instance in this Learned Author, (among others) who could not maintain his Post, but,

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whether he wou'd or no, fled to the other Side, and even whilst he magisterially condemns the *Calvinian Doctrines*, he approves of them. And at the same time 'tis shew'd how *uncertain*, how *changeable*, our *Divinity* is endeavoured to be render'd by the Attempts of some Men. I will proceed to shew this in further Instances.

Of Mr. Whiston's strange Divinity.

THIS Writer, who is a great Admirer of the *Polonian Brethren*, agrees with them in this, That * the Covenant, of which Moses was the Mediator, does by no Means relate to another World, but is confined wholly to this present Life; yea, the Law of Moses had no Promise of Pardon and Salvation annex'd to it. He shews himself one of the Party, when he saith, † The Souls of Men departed, under the times of the Old Testament, did really sleep till our Saviour's coming. And in the same Sermon he saith, The Expressions of the Old Testament seem to suppose Death to be the beginning of a long State of Silence and Forgetfulness. His Opinion is, || That by the Eternity of Hell-Torments is meant the Continuation of the Punishment of the Wicked as long as they live, but there shall be put a Period to their Lives, and consequently to their Punishment. Several Ascensions of Christ before his Last are held

* Mr. Whiston's Sermon, Heb. 8. 6.

† Sermon on Phil. 1. 23.

|| Reason and Philosophy, &c.

by him. He asserts, * *That Christ went down to Hades, or the Invisible World, among the Souls of the Dead, to preach the Gospel to the Wicked and Unbelievers; and the Apostles also after their Death descended thither for the same Purpose, and to make the Souls of the Righteous Partakers of the Benefits of Christ's Death by Baptism, without which they could not enter into the Kingdom of Heaven.* He asserts, † *That the Meaning of Christ's Words [in my Father's House are many Mansions] is this, that there are various States of future Happiness, and the virtuous Heathens shall be in some of them, and the believing Christians in the other; for which he quotes Dr. Nichols.*

His Description of Heaven, or the Seat of the Blessed, is odd enough: This Star-gazer hath been busy with his Telescopes, and can't find any Heaven above the Moon: || *The farthest and highest part of it is but 45, or 50, Miles from the Earth.* The old Charmers were said heretofore to bring down the Moon from Heaven; but this Writer, with a stronger Spell, brings down Heaven it self, yea, the Heaven of the Blessed, below the Moon: And, according to him, God and Christ, and the good Angels and Saints, and the Devils, and all the Damned, are together in the same Heaven. Mr. Raphson, in his *Miscellaneous Epistles*, hath the same Fancy, and stuffs his Papers with Repetitions out of Mr. Whiston: Some of these Mathematicians (I don't say the *Mathematics*) spoil all our Religion.

What can we think of that vile Opinion, which he cherishes in his Sermon on *Luke 23. 42, 43.* namely, *That to reproach Christ, and to think him an*

* *Serm. on Phil. 1. 23.*

† *Serm. on Phil. 3. 8, 9.*

|| *The Accomplishment of Scripture Prophecies.*

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*Impostor, is very consistent with the Condition of a Religious and Penitent Person? At last he owns himself an Arian, and denies the Divinity of Christ in his last Pieces that he publish'd: And truly 'tis no Wonder that we find him thus extravagant in this and his other Sentiments, about some of the most important Points of Christianity, when we see him disparaging and vilifying the Holy Scriptures, which are the Square and Rule of all our Thoughts and Positions concerning Divine Matters. He suggests, * that the Epistles of St. Paul are not equally inspired with the Psalms of David; that the Historical Books of the Bible were not written by the same Inspiration by which the Prophetical ones were. He will not allow of any Typical Meaning, or Mystical Sense in Scripture. He finds fault with these Sacred Writings on several Accounts, and is very solicitous about the correcting and amending of them.*

I will at present only take notice what Disservice he hath done to the Christian Religion, by his strange and contradictory Propositions concerning some of the Books of the New Testament. † A Branch of his First Proposition is this, *The Four Gospels are Methodical Annals of the Acts of Christ*; which is expressly contradicted by his Second Proposition, which is this, *The former part of St. Matthew's Gospel, in our present Copies, is very much misplaced, contrary to the Method and Order originally intended by the Evangelist.* In the First Proposition he held, that the Four Gospels are Methodical; and yet now in the Second Proposition he holds, that St. Matthew's Gospel, which is one of the Four, is not Methodical; for he saith his Gospel is very

* Advice for the Study of Divinity.

† His short View of the Harmony of the Old and New Testament.

much displaced, and is contrary to the Original Method and Order. Here is downright Contradiction, if there be any such thing in Nature. And besides, here he directly confesses what I heretofore charg'd him with, that he holds that the present Copy of St. Matthew's Gospel is not the same now that it was at first; for he tells us that the former part of St. Matthew's Gospel was not misplaced in the former Copies, but in the present ones it is; whence any Rational Man cannot but infer, that Mr. Whiston holds the present Copy of St. Matthew's not to be the same with that which was at first.

And now I pass to Mr. Whiston's Third Proposition, which is this, *All the Four Evangelists do exactly observe the Order of Time thro' their whole Histories*; Where we see how wonderfully he affects to contradict himself: For his main Business, under his Second Proposition, was to prove that the former part of St. Matthew's Gospel is Immethodical, and out of Order: And yet now he tells us, that all the Four Evangelists, whereof St. Matthew is one, keep exact Order and Method, and that not only in a part of their Histories, but through the whole. Let any Man, if he can, reconcile these Contradictions and Absurdities.

And further, to make it appear that he confutes and baffles himself, whilst he (by his Friends) denies what I have charg'd him with; let it be observ'd, that in all these following Places of this Book, p. 100. l. 10. and 19. p. 102. l. 4. from the bottom; p. 103. l. 2. p. 110. l. 6. from the Bottom; p. 111. l. 6. p. 112. l. 12. and from the bottom l. 9. the present Copy or Copies of St. Matthew's Gospel are distinguish'd from, and oppos'd to the first or former Copy or Copies, for there can be no other Meaning of his mentioning the present Copies so often. Where it is manifest, that when I impute

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impute to him this Assertion, that the present Copy of *St. Matthew* is not the same that it was at first, he cannot possibly evade it : For thus I argue, This *present Copy* which he so frequently talks of, is either the same with that which was at first, or it is not the same : If it *be* the same, then there was no need of *distinguishing* it from any other, which yet he so often doth : If it *be not* the same, then he *grants* what I said, that is, that he holds the present Copy of *St. Matthew* not to be the same that it was at first.

But I have not yet done with this Man of Contradictions ; for it is observable, that he not only mentions the *present Copies*, to contra-distinguish them from *others* ; but he also opposes them to the *Original* one, as may be seen in p. 102. l. 8. from the bottom ; p. 113. l. 6, 7. whence it is further plain and undeniable, that he holds the present Copy of *St. Matthew's Gospel* not to be the same that it was at first ; for the first Copy, or Manuscript, was the *Original* ; but we see that Mr. *Whiston* opposes the *present Copy* to that *Original*, and makes them different Copies ; and consequently, according to him, they are *not the same* : Which was the Thing I undertook to prove, but which he now disowns, as I am told, tho' he had publickly asserted it in his late Book. However, I'm glad to find that he is inclin'd to retract his rash Opinion ; for this may administer some Hopes to us, that he will, in Time, shew his Dislike also of that Affront which he hath put upon the first Penman of the Bible, and of the bold Interpretation which he hath fixed on his infallible Writings.

But I will proceed, and further make it evident, that it was (whatever it is now) this Author's Opinion, that *St. Matthew's Gospel* is *not the same now that it was at first*. We must know then that Men
are

are naturally careful of their Credit, even whilst they venture upon Actions which they know will impair it. Here we see it in an Example before our Eyes; Mr. *Whiston* confesses, that it is a new and strange Proposition, that part of St. Matthew's Gospel, in our present Copies, is misplaced, contrary to the Order originally intended by the Evangelist; and then he saith, he must make an *Apology* for his venturing to advance such a Paradox. But who sees not that there had been no Occasion at all to Apologize, and to secure his Credit, if he had asserted only the Transposition of the Order and Method in some Places of St. Matthew? For this is no more than what other Harmonizers have done that went before him, as every one that hath read them knows; they usually allow of some small Dislocations as to the Order of Time in the Writings of the Evangelists. This is no new and strange Thing, and needs no *Apology*. Whence it is clear, that Mr. *Whiston* hath advanced something of a higher Nature, and which deserves to be stiled new and strange, and that is the Change of the Copy. If he doth not mean this, he was very impertinent in preparing his Reader, after the foresaid manner, for the Reception of what he offer'd; for there was no need of such Preparatives and Addresses.

Wherefore it appears, that he was sensible he had presented the Reader with a Notion that was justly to be censured: But however, he would ward off the Stroke if he could. But it is plain, that he was conscious to himself of his asserting a Change of the Copy of St. Matthew's Gospel, for otherwise he would not have own'd it to be new and strange Doctrine which he here vents. But we see he doth this more than once, and lets us know that he is afraid of being censured for it. Hence 'tis clear, that he hath not only affirm'd that part of the Gospel

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Gospel of St. Matthew is transposed and misplaced, but likewise that we have another Copy different from the First; which is the Thing that was to be proved.

But Mr. Whiston having exposed the Bible, as it is now, thinks to make amends, by furnishing us with a Supply that is more perfect, and by augmenting the Number of the Books. He would have us receive the Second Book of Esdras, Wisdom, and Baruch, Tobit and Judith, as Canonical. He is positive, * That the Epistles of St. Clement, and the Constitutions of the Apostles, by the same Author; and the Pastor of Hermas are Divinely inspired Books, and part of the Canon. And lately he hath put into our Hands Clement's Recognitions, as Canonical Scripture; and we can't tell what else he will provide us with towards the making up a New Bible. Now, doth not all this tend to the diminishing our Esteem and Reverence for the inspired Writings which we have? Doth not this finding Faults in them shew, that he designs by it to induce us to believe that the Bible is an imperfect and uncertain Representation of God's Will and our Religion? Which is the Thing that Deists and Sceptics thank him heartily for.

Some brief Reflections on Mr. Whiston's Preface to Dr. C. Mather's little Piece, Entituled, Old Paths restored.

TO vindicate the Credit and Honour of the Church of England, which is here insulted and traduced by this Writer; I will present the Reader with a few important Remarks on some Passages

* *Advice for the Study of Divinity.*

in that Pamphlet. In the first Page he brags, that *he hath a great Regard to the Original Writings of Christianity*, by which he understands (as his late Writings inform us) the *Apostolical Constitutions*, and *Clement's Recognitions*, which are more Authentic Scripture with him than the Old and New Testament. But then he tells us, that *he hath a mean Opinion of the Modern Systems of Divinity*, by which he means the Doctrines approv'd of by the Nicene Fathers, and deliver'd in the Writings of *Athanasius*, *Hilary*, *Epiphanius*, *Optatus Milevitanus*, *Basil the Great*, the *Two Gregories*, the *Two Cyrils*, *Ambrose*, *Jerom*, *Augustine*, *Chrysostom*, *Isidore of Pelusium*, for these with him are *Moderns*, and none with him are *Ancients*, but those who writ before the Nicene Council: But more especially by *Modern Systems of Divinity*, he means the *Articles* and *Homilies* of the Church of *England*, and the Discourses, Sermons and Treatises, of her most Learned and Pious Divines. He lets us know it to be his Perswasion, that the *Arians* have Scripture and Antiquity on their Side, but the *Trinitarians* and *Calvinists* can pretend to no such thing: He joins both these together, and furiously strikes at both, declaring it to be his Opinion, that there is no more Foundation in the Bible, or in the Antient Writings of the Church for the Doctrine of the *Trinity*, than there is for the Doctrines concerning *Election* and *Grace*, &c. which latter, he saith, *were never once dream'd of in the first Times of the Gospel*.

Accordingly, in the next place, he pretends to assign the Date of those Doctrines, which are at this Day known by the Name of *Calvinism*. He tells us, that *this late System began with Austin in the Fifth, and was revived and established by Calvin in the Sixteenth Century*, p. 2. But whether this be more ignorantly, or spitefully said, is hard to determine.

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mine. That this System was older than *St. Augustine*, I prove from this, that this Father, in his *Book of the Good of Perseverance*, chap. 15. quotes some Writers of the Church who were before him for the Doctrine of Predestination. * *It is not to be doubted*, saith he, *that they were acquainted with this Article.* And as for other Doctrines which go along with the Predestination Points, as *Original Sin, &c.* this Father produces the Testimony of *Justin Martyr, Irenæus, Cyprian, Hilary*, and others, to confirm what he had said on those Heads: Therefore these Doctrines had not their Rise from *Augustine*, as *Mr. Whiston* blindly suggests.

And then, as if he were frightened, he skips from *Augustine* to *Calvin*, not so much as taking notice of above a Thousand Years between them; whereas all that are acquainted with Antient Records, know very well, that that which we now call *Calvinism* was asserted and defended by some Eminent Christians and Lovers of Truth in every Age; as by *Venerable Bede*, and his Disciples in the 8th Century; by *Goteschalck of Rheims, Rabanus Maurus*, Archbishop of *Mentz*, *Haimo*, Bishop of *Halberstadt*, *Remigius*, Bishop of *Antisidore*, *Lupus*, Abbot of *Ferrara*, in the 9th Century; by *Smaragdus*, an Abbot of *Saxony*, and others, in the 10th; by *Anselm*, Archbishop of *Canterbury*, and his Adherents, in the 11th; by *Petrus Blesensis*, Archdeacon of *Bath*, *Bernard*, Abbot of *Claraual*, the *Waldenses* and *Albigenses* in *France*, who were very numerous, in the 12th; by *Großthead*, Bishop of *Lincoln*, *John Duns Scotus*, Doctor in the University of *Paris*, in the 13th; by *John Wickliff*, Doctor in the University of *Oxford*, and his Followers, (who afterwards

* *Proculdubio noverunt Prædestinationem, cap. 19.*

were call'd *Lollards*) in the 14th; by the chiefest of the *Schoolmen*, and *Bradwardine*, Archbishop of *Canterbury*, by *John Wessel* of *Groningen*, a Preacher at *Worms*, in the 15th; by *Trithemius*, Abbot of *Spanheim*, and *Martin Luther*, in the beginning of the 16th.

All these were before *Calvin*, and some of them many Centuries before him, but they held and profess'd the very same Evangelical Truths that *Calvin* publish'd in his Time; and yet Mr. *Whiston* hath the Confidence to assert, or intimate at least, that they lay dead from *St. Augustine's* Time to *Calvin*, and then he reviv'd them. But we see this is a false Account, and bewrays the Weakness and Shallowness of him that fram'd it; and it appears from what I have laid before the Reader, that those Doctrines were always maintain'd in the Christian Church. Wherefore let us not talk any more against *Calvin*, for if we do, at the same time we reproach those worthy Persons, who in the several Ages of Christianity were rais'd up by God to assert and defend the Truth, some of whom laid down their precious Lives in the Defence of it.

And as for *Calvin* himself, he was no Stranger to Antiquity and the Primitive Fathers, as he that consults his *Institutions* may inform himself: That he had read the Fathers about the *Trinity*, is manifest from the 5th Section of the 11th Chapter of the First Book, and from the 27, 28, and 29 Sections. He often appeals to *Cyprian*, *Tertullian*, *Irenaeus*, *Cyril*, *Jerom*, *Lactantius*, *Theodoret*. He quotes *St. Chrysostom* above 20 times, and *St. Augustine* above 200. The 4th, 5th, 6th, and 7th Chapters of the 4th Book, shew his Skill in Ecclesiastical Antiquity.

Mr. *Whiston* complains, that some Parties lay a great Stress on the Opinions of the Church of England,

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442 Where, by these *Paras*, he understands (as
 is evident) what he had said before) those who
 defend the Doctrines of the Blessed Trinity, and
 those who assert the Calvinian Points, because both
 these are founded (as he expressly shews) on the
 Articles of the Church of England. But his Sou-
 nates them both alike, and he lets us know that he
 is weary of the Communion of a Church that
 hath a Kindness for *Arminius* and *Calvin*. This
 he shews by his vigorous Efforts against them,
 this Executioner thinks he hath chopt off the
 Heads of the *Trinitarians* and *Predestinarians* at one
 Blow: This dexterous Headman fancies that
 he hath dispatched Two of the main Articles of the
 Church of England; for such they are by his own
 Confession. He makes quick Work of it, and we
 must look for yet greater Slaughter, we must ex-
 pect that other Articles of Religion will be
 cringed to his Pious Revenger: for what finish-
 ing He designs it as a great Evil, that Protestants
 set up their Reason, Human Authority, and
 his own Opinions of Man, Tenet in Divine Matters
 without any other Recourse to the S. Scriptures
 and the Primitive Fathers, p. 9. Where I can
 observe the wonderful Acuteness of our
 thematic Divine; he bewails the resting in
 man Authority without any Recourse to the Primitive
 Fathers, as if the Writings of the Primitive Fathers
 were not Human Authority: Such Bulls, such
 Furdities, both our Theological Geometrician com-
 mit, and yet fancies himself a Man of great
 acuteness, and wiser than all the Learned Heads
 of the Church of England. But who are those
 restants that set up their Reason Human Authority?
 tells us, that, besides those who hold the Doctrines
 of the Trinity, they are those who follow *Calvin*
 namely, those who follow the Articles of the Church
 of England.

England, and her Homilies, p. 5. This is a good Confession from a Minister of the Church of England; he professedly declares that the Church of England is a Follower of Calvin, she deriv'd her Articles and Homilies from him: Truth is always acceptable from any Hand.

But tho' he freely acknowledges this, yet he explodes and condemns those Articles, and peremptorily urges the great Necessity that there is for laying aside all such fallible and human Rules as our 39 Articles, not only as to the Points he hath been chiefly concern'd in, but as to others also, p. 6. This is something indeed, and spoken like a brave Reformer. These Articles of the Church of England (which he and all Clergymen subscribe to) are most mischievous and pernicious Things: Away with them, away with them, they are a public Nuisance: Away with the Homilies, and the Liturgy too, for they too plainly assert those Doctrines which he hath no Favour for, they too rankly smell of Athanasius and Calvin especially; 'tis certain, he saith, that they favour the Doctrines of Calvin, p. 4. But this was not thought by our Forefathers to be a Reason why the Articles of the Church of England should be cast off, otherwise our Reformers would not have put them into our Hands at first; nor would the Clergy for so many Years afterwards have subscribed them, as we know they did, which shews that they believ'd them to be True and Orthodox.

But what then? It is certain, saith Mr. Whiston, that the Body of the Members of our Church do not now believe those Doctrines, nay, do vehemently oppose them, p. 7. Which is much for their Credit; tho' heretofore the Body of the Members of our Church believed those Articles to be True and Orthodox, yet now they do not: This is plain Dealing indeed; wherefore he presses an Alteration at least, if not

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an Annihilation, of the Articles: *It is time*, he saith, *to reduce our Articles to our Opinions*, p. 7. and therein to follow his Example in reducing the Scriptures to his own Opinion and Sentiment. This is the Advice that our Upstart *Arian* gives and would set the then present *Convocation* (to whom he applies himself) on work to coin new Articles of Religion, or rather he would have the framing of them himself, and then impose them on the Church. This proud and assuming Priest (who yet would be thought to be a very humble and meek Man) hath this in his Head, and pleases himself that these will go under the Name of the *Whistonian Articles* of Religion. But a Synod consisting of so many Wise and Learned Prelates, and other Divines of the same Character, will but laugh at such an idle and whimsical Project as this, and leave the Articles as they found them.

However, Mr. *Whiston* lets us know what he would be at, he is for having the Articles either changed or expunged; and the solid Reason he offers is this, That *Mens Minds are altered since the compiling of those Articles*, and accordingly the Articles ought to be altered, and we must swap them for others. This may serve as an Argument why we should resume the Doctrines of the Church of *Rome*, because we have several Men among us that have changed their Sentiments about them; and tell us, in plain Terms, that our Reformers from *Popery* have spoil'd our Religion; and we ought to entertain a better Opinion of the *Popish Doctrines* than heretofore we did. Thus Mr. *Whiston* will have the Articles of our Religion shap'd after a modell'd according to the present Sketch of Opinions, which are now in Vogue. We must be Modish in our Divinity, and take up those Principles which are in Fashion, and never mind what our old stale Reformers taught us.

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Let me now make some pertinent and seasonable
Corollaries from these Fine Notions of Mr. *Whiston*.

1. We see what are the Two grand Ingredients of Mr. *Whiston's Primitive Christianity*, which he talks so much of, namely, *Arianism* and *Arminianism*: We are in a hopeful way of being like the *Primitive Christians*, when we despise and trample upon the Two great Pillars of Primitive Christian Doctrines, St. *Atanasius* and St. *Augustine*, the former of whom manfully upheld the Doctrine of Christ's Divinity, and the latter the Doctrines of Election and Grace. But Mr. *Whiston*, by rejecting the *Articles* of the Church of *England*, makes void both these Doctrines: And indeed they seem to stand or fall together, because of the near Affinity of one to the other. I'm afraid we shall be convinced of the Truth of this more and more; for the Followers of *Arius*, and the rigid Disciples of *Arminius*, are both of them of the same Complexion in several Things, they go hand in hand in too many Points.

2. It appears from Mr. *Whiston's Confession*, that our present Clergy embrace those Principles which were condemned at the *Reformation*. He acknowledges, that *Calvinism* was the Doctrine of the Reformers; which was heretofore the Acknowledgment of our Divines, tho' so many now contradict it. I am well assured, said a * Learned Prelate of our Church, that the Learned Bishops who were employed in the Reformation of our Church in the beginning of Queen Elizabeth's Reign, or in King Edward's Time, did so much Honour St. *Augustine*, that in the collecting the *Articles* and *Homilies*, and in other

* Bishop Carleton's Examination of Mountague's Appeal, chap. 6.
Things

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Things in the Reformation, they had an especial Respect to St. Augustine's Doctrines. And the present * Bishop of *Sarum* confesses the same; Therefore it can't be much for our Commendation, as we are *Protestants*, that we explode those Doctrines which our *Reformers* delivered to us, and which were the very Test of the Reformation; and that we take up the contrary Doctrines, which by them were look'd upon as a part of *Popery*; yea, it can't but be a great *Affront* to those Pious Men who free'd us from *Popery*, to throw off those Articles which were delivered to us by them in Lieu of the *Roman* ones. This shews that the Reformation is a very sorry Thing with us, and that we don't think there is any Obligation on us to take notice of it.

3. According to Mr. *Whiston* our present Clergy do not only despise the First Reformers, but the Learned and Pious Guides and Instructors of the Church that *succeeded* them. For 'tis well known, that after the Reformation our Archbishops and Bishops, the Convocations, the Professors of Divinity in both Universities, the Preachers, and the general Body of the Clergy profess'd and maintain'd the *Calvinian* System. How then can we maintain the Character of the Sons of the Church of *England*, if we trample upon our Spiritual Fathers, or celebrated Doctors and Divines, yea, and preach and publish the *Arminian* Doctrines in Defence of the Church? We talk much of *Ecclesiastical Authority*: Why then do we reject the Confession of Faith, enjoin'd by our Church's Authority, in her Articles? Is not this abandoning the Cause which we pretend to maintain?

* *Preface to his Exposition of the 39 Articles.*

4. According to Mr. *Whiston*, some of our Churchmen are great Cheats and Impostors: for tho' they know very well that the Sense of the Articles is Calvinistical, yet they have represented them as favouring, yea, plainly asserting *Arminianism*. They have bred up Youth in this false Perswasion, and have imposed upon the People, by concealing from them the Mind and Sense of the Church: They chuse rather to make the Church of *England* Arminianize, than own themselves in an Error. A most unlawful way of supporting their Cause and Party! Yet we see this is imputed to our Divines by Mr. *Whiston*.

5. He makes our Churchmen to be Men of no Sincerity and Integrity, when he acquaints us, that they have declared, in their Solemn Subscriptions, that the Articles of the Church of *England* are agreeable to the Word of God, and yet they believe no such Thing, yea, the quite contrary, and their Pulpits and Presses ring with it. Thus Mr. *Whiston* reflects on them as Hypocrites and Dissemblers with God and Men. Are not the Clergy of our Church extremely beholding to him for this kind Usage?

6. According to Mr. *Whiston*, those of the Clergy who are Calvinists, are True Churchmen, but the Arminian Divines are false and perfidious: for the one are faithful to the Articles which they subscrib'd, whilst the others have treacherously renounced them: Whereas the Priests Lips should preserve Knowledge; Mr. *Whiston* doth as good as say, our Clergy have perverted and corrupted it: They have been deceived themselves, and they have deceived others. And in short, it is little to the Credit of our Excellent Church, if, according to Mr. *Whiston*, she and her Children have been Teachers of Error, and Maintainers of false Doctrine,

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Doctrine, ever since the Reformation. O this Vile Reformation! This, this is the Root of all our Errors in the Church! O that we had our Popery again! This is the Language which Mr. *Whiston* puts into our Mouths, (tho' he would seem to be no Friend of the *Roman Church*) and Dr. *Hickes* and his Friends have in express Terms told us the same from the Press.

7. The Generality of our *Dissenters* and *Non-conformists* are own'd by Mr. *Whiston* to be Orthodox and True Churchmen; for these understand the true Meaning of the Articles of our Church, and stedfastly profess the Doctrines contain'd in them: These are the Persons that adhere to the Church of *England's* Divinity; but 'tis Mr. *Whiston's* Judgment, on the other hand, that the *Conforming Clergy* grossly innovate in the Doctrines of the Church. It is true, they declare that the Church of *England* is the *Best and most Apostolical Church* upon Earth, and yet at the same time they believe that her Doctrines are false and erroneous; But can she be the *Best Church*, and yet will they abandon her Doctrines? See what Absurdities Mr. *Whiston* labours to reduce his Brethren to. Thus we shall be undone by our own Churchmen, according to him.

8. It is observable, that tho' Mr. *Whiston's* Preface to Dr. *Mather's* little Piece was intended to disparage, and to traduce me and my Writings, yet we find that it really is a Vindication of both. And Mr. *Whiston*, thro' the whole, doth as good as acknowledge, that Dr. *Whitby* and others, who, in Defence of the *Arminian Doctrines*, have drawn their Pens against me, are clearly in the wrong; for whilst they endeavour to confute me, they only attempt to baffle the *Church of England*, of which yet they are profess'd Members, yea, Ministers.

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Even, according to Mr. *Whiston*, I have all along in my Writings asserted and vindicated the Articles of Religion, enjoin'd and profess'd by the Church of England. Hence we see how this agrees with Dr. *Whitby's* * *Postscript*, where, he saith, *All the Members of the Church of England are obliged, by the express Precept of the Church of England, not to teach or propound to the People, as an Article of Faith, any of those Doctrines which Dr. Edwards hath so zealously maintain'd in his late Book upon the 5 Articles*: Which is as much as to say, The Church of England abjures her own Articles, and expressly commands all others to do so too. This is mere Ecclesiastic Banter, and there is a great deal more of this in that Writer's Performances.

9thly and lastly, I observe, that Mr. *Whiston*, thro' his whole Preface, contradicts the Generality of his Brethren; for they hold, that the Predestinarian Points are not contain'd in the Articles of the Church of England, and that they were not received by our Reformers, and those that succeeded them. Here we see their Tongues are divided, and their Language confounded, and they understand not one another, which it is likely will hinder them from proceeding in their Babel-building. To conclude, if Mr. *Whiston* had taken the greatest Pains imaginable in studying to vilify our First Reformers, and the Reformation it self, and the Church of England, and the Conforming Clergy, he could not have done it more effectually than he hath done in this Preface: And as for the Calvinists, what was said of *Balaam* may be truly said of Mr. *Whiston*, the False Prophet of our Age, *He came to Curse this People, but behold, he hath altogether Blessed them.*

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I have but little more to say, and perhaps some will think that too much hath been said already, seeing Mr. *Whiston's* Attempts are so weak and inconsiderable, that it is almost scandalous to have encounter'd them. But it is likely I have ruffled him by what I have suggested already, a Man of so warm a Constitution being soon inflam'd, and set into an angry Fit. And now, tho' they say even *Cerberus* is appeased with Honey-sops; yet I shall not make an Experiment of this sort, by endeavouring to sweeten and sooth this Writer, and bring him to a better Temper: For my part, I'm perswaded in my Conscience that I have treated him as that Man merits, who hath publicly defam'd and revil'd those Persons who have deserv'd well of the Church of England; for I may justly reckon Dr. *Cotton Mather*, (who is the other Person, that he hath expos'd in his Preface) in that Number, he having most strenuously and assiduously asserted and vindicated those Doctrines which our Church hath taught us.

I will pass by some other Specimens of our late Divinity, as, That all the Precepts of the Gospel direct to holy Living; but there are no Directions in all the Scriptures that concern holy Dying, as the Reverend Dr. *Willis* saith, in his Sermon on *Psal. 90. 12.* I will not insist on a Learned Prelate's Discourse of the Descent of the Man Christ Jesus, and his Reflections on the Examination of it, where he is very piquant; and tho' he complains of Age and Maladies, yet he shews he is a brisk Adversary; but all seems to be in Defence of an Upstart Notion and Hypothesis,

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that ruins abundance of Texts in the New Testament. Nor will I animadvert on the too well known Opinion of some of our Writers, who hold, that there is a middle State for departed Souls till the Resurrection; they go neither to Heaven nor Hell. We are told, That *there is not one single Proof, either in the Bible, or any other Antient Writer, of the joint Use of any one Prayer conceived ex tempore.* And the same Person avers, That *there is not one Instance in Scripture of the Apostle's celebrating the Lord's Supper.* The same Writer, with others, unchurches all foreign Reformed Churches, because they are not baptized by those who had Episcopal Ordination. Another, in his late *Commentary on the Common-Prayer*, confines *Regeneration* wholly to Baptism, and laughs at all the Divines who apply it otherwise, and understand by it *Conversion*.

Of Dr. Whitby's late Discourse of
Original Sin.

I Will not reckon up here Dr. *Whitby's* odd Opinions and some of them very dangerous, because I have done this in another Place: But seeing he hath very lately put forth a *Treatise concerning Original Sin*, wherein he undertakes to run down that Doctrine; I will beg the Reader's Leave to offer a few Words on that Performance of his, tho' I have heretofore published a Just Discourse on that Head in my *Veritas Redux*, and in other Places I have fortified that Truth against the Insults of all its Adversaries.

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Notwithstanding this, let me be permitted to animadvert briefly on this *New Undertaking* of the Doctor's: He owns, that we are all subject to a Mortal State by reason of *Adam's Transgression*, and this Mortal State is afterwards attended with Passions and Affections that incline us to Sin; but there is no *Vitiosity* in them, nor are they derived to us by our being the Offspring of *Adam*, nor are we obnoxious to *God's Displeasure*, because of these; in short, in that which we call *Original Sin* there is neither *Sin* nor *Punishment*: Which is a perfect Contradiction to these plain Texts of Scripture, Rom. 5. 12. *By one Man Sin enter'd into the World, and so Death pass'd upon all Men, for that all have sinned.* v. 18. *By the Offence of one Judgment came upon all Men to Condemnation.* v. 19. *By one Man's Disobedience many were made Sinners*; and 2 Eph. 3. *We were by Nature the Children of Wrath.* And it is no Wonder that he, who so palpably perverts and distorts the Sense of the Scriptures, deals so with the *Fathers* and *Ecclesiastical Writers*; and makes the *Milevitan Council*, and others that condemned all those who denied the Derivation of Sin from *Adam* to his Posterity, speak in favour of his Opinion. Had he liv'd in *St. Augustine's Time*, he would have been censured as an *Heretic*; for *this* that I have mentioned was one Branch of the *Pelagian Heresy*, as the excessive extolling of Man's *Free-will* was another, which this Author is also noted for. I would remind him, and all those of his Party, of the *Exorcism*, which was always used in the Ancient Times of the Christian Church at *Baptism*. It was reckon'd to be an expelling of the evil

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evil Spirit out of the Child, which plainly shews, that the Ancient Christians verily believed that all Children are by Nature under the Power of Satan, and are Enemies to God, and as 'twere possess'd by that evil Spirit. I take this to be an undeniable Argument of the prevailing Perswasion of the Doctrine of Original Sin in the first Ages of Christianity.

I can't but observe, that he drags in the very Pagan Writers to take his part, concerning whom he hath this wise and judicious Remark, *The Gentiles were never troubled in Conscience about this Original Sin; for who ever heard a Pagan accuse himself before God or Man for sinning in Adam, for eating the Forbidden Fruit?* p. 220. This is the strong Reasoning of our Subtile Doctor: He might as well have said, Who ever heard any Pagan in his Writings take notice of the first gracious Promise, That *the Seed of the Woman should break the Serpents Head?* Must we therefore infer thence, that there was no such Promise, and no accomplishing of it?

Yea, not only Pagans, but the very Circumcised Doctors are haled in by him to defend his Error; but here nothing could have been more ignorantly done; for, notwithstanding what some later Jews have suggested, any one that peruses the Writings of the others, will find that they frequently acknowledge the innate Proneness to Vice, which all Persons have derived from Adam the first Transgressor. I will particularly mention Rabbi Kimchi, in his Commentary on *Isai. 43. 27. Thy Father, saith he, hath sinned, that is, the first Adam; for Sin is infix'd in the very Nature of Man; for which he alleges the Words in Gen. 8. 21. The Imagination of Man's Heart is evil from his Infancy.* Another Jewish Doctor, *Aben Ezra*, hath these Words on *Psal. 51. 7. It is said here, [I was born in Iniquity], Because*
of

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of that inbred Lust, or Concupiscence, which is in the Heart of Man: And the Meaning is, That the evil Figment, or Imagination, (spoken of in Gen. 8. 21.) is planted in Mens Hearts even from their Birth. And upon the 10th Verse, [Create in me a clean Heart, O God] he saith, this hath Reference to the forementioned Verse, where the Psalmist owns, that he was born in Iniquity, by which is meant inherent Concupiscence. And this Author, upon Job 14. 4. [Who can bring a clean Thing out of an unclean? Nor one] tells us, that the Meaning is the same with those Words of the Psalmist, I was born in Iniquity. And Melancthon, and many more of the Jewish Writers, do expressly own the Original Pollution of our Nature, as conveyed to us from our Parents: So that the Doctor hath succeeded very ill in his appealing to the Gentiles and Jews; only this he hath shewn, that he affects rather to be a Jew, or a Gentile Philosopher, than a Christian, and particularly a Christian of the Church of England, tho' he professes himself to be a Member of it.

The Articles of our Religion (to which he hath more than once subscribed) teach us, That Original Sin is the Fault, and Corruption of the Nature of every Man that is naturally engendered of the Offspring of Adam; and that in every Person born in this World, it deserueth Gods Wrath and Damnation. But Dr. Whitty, with great Confidence, denies this, and often asserts, that it is no Fault, and that it deserves not the Divine Wrath: What shall we say to these Things? In another Article, (the Second) of our Church we are told, That Christ suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice for Original Guilt, which he could

not have been, if this Original Guilt did not make us obnoxious to the divine Wrath and Condemnation: Tho' this be so plain and evident, yet this Writer will not understand the Language of our Church. In a short time we shall not know what the Church of England saith, we shall not tell what she means by the plainest Words she uses. It is a prodigious Thing, that those who own the Church of England to be their Mother, yet abhor to speak or know her Language, and boldly oppose her Articles, and affirm Things contrary to their own solemn Subscriptions.

Yea, I would observe, that it is very *ominous* that this Article of Original Sin is questioned, and sometimes denied by some of our Churchmen: for if we consider the Matter aright, we shall find that the Doctrine of Original Sin is the Basis on which the greatest part of the Christian Institution is founded; and if we part with this Article, we shall speedily slight the Author and Founder of our Religion: for to what Purpose was there sent from Heaven a Saviour and Redeemer, if we were by Nature without Sin and Guilt, as Dr. Whitty, and some others of his Character, affirm? And the great Leading Ordinance of Baptism, (which these Men lay so much Stress upon, even more than they should) sometimes is wholly vacated by them, for *this* necessarily supposes Original Sin; for to what Purpose else are Infants wash'd, unless they were first defiled, and that must be from their Birth, because they are not capable of actual sinning? It is therefore *ominous*, I say, and seems to Prefage, that the other Articles of our Religion, and even Charity it self, and its Founder, and his Institutions will be rejected in time, seeing we cast off this Article, which is the Ground-work of all.

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I can't but take notice here, that Dr. *Whitby* tells us he compos'd this *Treatise above Twenty Years ago*, and it hath lain by him ever since: Which, if it be true, I am very sorry to hear it; for his deferring the publishing it then, and sending it forth now, seems to acquaint us, that these present Times are more reconciled to that Doctrine, than those Twenty Years ago. But some suspect the Truth of what he saith, and don't believe him, when he tells us that his Book is of so long a Date, for they think he never remain'd in the *same Opinion* half so long. But this is certain, that he is given to Leasing, when he saith, in the Entrance into his *Treatise*, that *he writ in Latin, because the Subject was above the Capacity of ordinary Readers, and such as the Learned only could judge of.* This is confuted by himself, for he publish'd in the *English Tongue*, in one of his late Books, the whole Substance of this *Treatise*, and thereby expos'd the Subject to every ordinary Reader; whence 'tis evident, that he hath a knack of baffling himself: Who then will believe such a Man, even when he makes great and solemn Protestations, as he is wont to do? He feigns *Reasons* of publishing his Books, and then contradicts them: What Credit can such a Writer gain with his Readers? We might hence be persuaded, that he falters in *another Matter*, that is, tho' he hath in some Papers vindicated the *Divinity of Christ*, yet he is not hearty in the Cause; and accordingly my Learned Name-sake of *Oxford* tells us, that he hath shewed ** some Marks and Expressions of Favour for Mr. Clendon's scandalous Book of the Word Person.* This, and what hath been

* Dr. Jonathan Edwards's Introduction to the Vindication of the Doctrine of Original Sin.

above suggested, seems to ruin the Doctor's Sincerity and Integrity, a just Recompence for his attempting to ruin the Doctrine on which the whole Scheme of the Christian Religion depends.

It will not be unseasonable to mention here one of the Doctor's Profelytes, who upon these Words of the Apostle, *Rom. 5. 12. By one Man Sin enter'd into the World, and Death by Sin, and so Death pass'd upon all Men, for that all have sinned*; hath this Comment, which he gives as the Meaning of the Apostle's Words, * *Mortality beset all Mankind, and they were dealt with as Sinners*: And again, *all have sinn'd, that is, they sinn'd in a Figurative Sense, i. e. in Adam all died, i. e. became Mortal*. In a Literal Sense it can't be true, he saith, and he quotes Dr. *Whisby* for it. But is not this admirable Sense which he makes the Apostle speak, *Death pass'd upon all Men, for that all died*? So wild and extravagant an Interpretation doth this Learned Writer admit of, rather than he will subscribe to a plain Truth, positively asserted by the infallible Apostle, *viz. That all sinn'd, namely, in Adam*.

And after the same manner he interprets the 19th Verse of the foresaid Chapter; *By one Man's Disobedience many were made Sinners*, that is, saith he, *the multitude of Mankind were constituted in the State of Sinners, i. e. in a State of Mortality, that is all*. In my Judgment, he shews himself here to be as weak and wilful as he did lately in some of his Notions, in those Letters wherein he undertook to grapple with a † Learned Adversary, but justly fell under his Censure, as some of his own Friends have frankly confess'd. He will not own the Posterity

* Dr. Wells's Explication of the Epistle to the Romans.

† Mr. James Peirce.

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of *Adam* to be *Sinners*, tho' this Word *Sinners* in the Text is directly opposed to *Righteous*, for so the Words run, [As by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous]. Notwithstanding this, he will not acknowledge the Original Corruption of *Adam's* Posterity to be a *Sin*, yea, tho' 'tis expressly call'd *Sin* in the two next Verses: Thus the sacred Scripture signifies nothing with these Divines. But what *Protestants* then have we got in these Days, who laugh at some of the chief Articles of Religion? And truly I expect every Day to hear that many more of them will be derided. But surely, if we quit our Principles so fast, we shall make quick Riddance of Christianity; and more particularly, we shall let the World see that we have little Regard to the *Reformation*, at which time these Articles were restored to us; and what the Consequence of that will be in a little Time, I leave the Reader to guess.

This Writer still treads in the Steps of his good Master, the Chantor of *Surum*, and explodes the Doctrine of *Justification by Faith only*, tho' it is * one of the express Articles of the Church of England: But what cares he for the Church of England, yea, or for the Apostle *St. Paul*, who so often and so warmly inculcates this Doctrine? *St. Paul* is but a single Apostle, and his Opinion signifies little; for so this Writer (as well as another, from whom he borrowed this Notion) tells us, † *Justification by Faith without Works is mentioned by no inspired Writer but St. Paul, and by St. Paul only in his Controversial Disputes with the Enemies of the Gospel.* As if he had

* Article 11.

† Dr. Wells's *Proximal Discourse*, p. 17.

said,

said, We need not care what this Apostle saith, who dissents from all the other Apostles and inspir'd Writers; he was a disputing and quarrellous sort of Man, and we are not to concern our selves with his Controversies. And this Author most nicely observes further, That the Works which St. Paul excludes from Justification, are by him stiled, either simply [Works], or else [Works of the Law], but never [good Works]. Proæm. p. 17. And yet he owns expressly, That by the Works of the Law are meant not only the Works of the Ceremonial, but of the Moral Law, as if the Works of the Moral Law were not good Works. Away with such Penmen, who write nothing but Contradictions; as in another Place he saith, St. Paul ascribes Justification to good Works, as well as to Faith, p. 9. And yet he affirms, (as we have heard) That Justification by Faith without Works is mentioned by no inspired Writer but St. Paul.

But who can expect any other than Self-Contradictions from Men that obstinately resist the Truth, and more particularly this of Justification by Faith, than which there is nothing more plainly asserted in the Apostle's Writings? Where 'tis call'd, the Righteousness of God by Faith, Rom. i. 17. 7. 21, 22. The Righteousness which is of Faith, Rom. 9. 30. 10. 6. The Righteousness of God, Rom. 10. 3, 4. Because it is appointed by God, in the Gospel, to distinguish it from the Righteousness by Works, which prevail'd generally, tho' not wholly, in the Judgment of those that liv'd before the coming of our Saviour. It seems to me to be one of the most evident Demonstrations of the perverse Judgment of some of our Modern Divines, that they misinterpret the Apostle in this great Article, and take the Part of the Papists, in branding with the Name

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of *Solidians* all those that maintain and vindicate this Article.

I can't but observe here, that the Right Reverend Bishop of *Sarum* is as zealous for *New Homilies* as Mr. *Whiston* is for *New Articles*, and both of them for the same Reason, namely, because they think the Homilies and Articles favour of *Calvinism*; and particularly, as to the Doctrine of *Justification by Faith alone*; the former of these Writers mentions this as one good Ground for laying aside the present Homilies, because they assert and maintain *this Doctrine*. Here is a flagrant Testimony and Confession, that the Church of England teaches us to believe and own *Justification by Faith only*, for this she plainly and clearly delivers to us in her *Homilies of Salvation*, as she doth also in her *Eleventh Article*. But who could have thought that our Churchmen themselves, who have solemnly own'd and approv'd of both the *Homilies* and *Articles*, would be so forward to throw them off, and to have *New* ones in their Room? I forbear to aggravate these Things, tho' I believe the inquisitive Reader will scarcely be prevail'd with to do so.

I am sorry I have Occasion to mention another Learned and Noted Writer, the Author of the *Terms of Acceptance with God, &c.* One would think he had consulted his Reverend *Antagonist's* Sermon at the *Commencement*; he so perfectly agrees with him, or, I may say, borrows from him his Notions about *Faith* and *Justification*. They both of them agree to make Faith to be sometimes a *believing of the Truths of the Gospel*, and sometimes the *whole Gospel-Dispensation*, but never a relying on Christ's Merits. They both of them are mistaken in representing the *Calvinists*, as asserting, That a mere empty Faith, void of good Works, is such as can save a Man. They both agree in holding a first and second Justification;

fication; the one is, when a Man first receives the Gospel, and is baptized, and is acquitted from his Sins, for the sake of his Faith; the other is, a final acquitting, or justifying a Man at the last Day, and this is for the sake of his good Works. They both agree in reconciling St. Paul and St. James after the same manner, that is, One speaks of the first Justification at the Entrance into Christianity; the other of the Second, in the whole Course of a Man's Life, and especially at the Day of Judgment; which Distinctions about Justification I have confuted in another Place.

But Mr. H. out-doth his Lordship, when he confidently affirms, That the Faith which St. Paul all along speaks of, in his Epistles, was a Privilege peculiarly belonging to the first converted Christians, but doth not concern those who have been educated and instructed in the Knowledge of the Christian Religion. When the Apostle saith, *We are saved thro' Faith*, the Meaning is, That the Heathens and Jews were put into a State of Safety and Salvation by Means of their receiving the Gospel of Jesus Christ; but all Persons ever since those Times, who have been brought up in the Christian Religion, are not saved thro' Faith: No, they are saved by Obedience and Good Works, tho' those to whom the Apostle writ were saved by Faith alone. Wherefore we have nothing to do with any part of St. Paul's Epistles to the Romans, or to the Galatians, which treat of Faith, and Justification by it; this is nothing to us. These Epistles have been out of Date above these Sixteen hundred Years. The Doctrine of Justification by Faith belong'd only to those that were once Jews or Heathens, but we having been neither of these, are not saved by Faith in Christ. One would think that this Gentleman had never read Acts 10. 12. *There is no other Name under Heaven given among Men, whereby we must be saved, than the Name of Jesus Christ.* But

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this Preacher doth as good as tell us and his Hearers, that there is *another Name*, and another Way of Salvation; for he insists, that the first Christians and we are saved in a different manner; *they* obtained God's Favour, and went to Heaven by exerting Faith in Christ; but *we*, and all other Christians to the World's end, purchase Happiness by good Works. The Apostle's Doctrine of Justification by Faith was calculated only for Infidels, such as had been Heathen Idolaters, or devoted to the *Mosaic Ceremonies*; but Christians in After-ages are justified by another Scheme. I conceive that the bare mentioning of this, is a sufficient Confutation.

I must not forget to insert here some Remarks on Dr. *Whitby's Answer* to the Reverend and Learned Dr. *Jonathan Edwards*, who had defended the Orthodox Faith about *Original Sin* with great Judgment and Strength of Reason. But Dr. *Whitby* runs to pitiful Shifts and Evasions, and affords us many Instances of *Self-Contradiction*. I will present the Reader with one or two; Dr. *Whitby* in his *Dissertation* saith, *That Infant-Baptism is instituted for the washing away of Sin, and procuring the Remission of it*, and more to the same Purpose; yet he absolutely denies this with the same Breath; for he saith, *I deny that this is by Divine Appointment any end of Baptism*, p. 18. And to let you see that he hath been an old Prevaricator, and hath used himself from the very beginning to falter and dissemble even in the most important Points of Religion; he confesses that he writ those Passages *at the Command of his very good Lord and Patron Bishop Ward*, p. 6. Not that the Dr. himself was of that Perswasion, which

which his first Words plainly import, but to gratify his Lordship, whose Chaplain he was. He freely owns, that *he did not speak or argue upon his own Opinion in the Case, but upon that of other Men*, p. 6. Who can trust such a Writer? And I beseech the Reader to observe again how he condemns himself with his own Mouth; he acknowledges, p. 7. That in the forementioned Dissertation he hath these Words, *Infants of believing Parents, being all the Offspring of Adam, are therefore all obnoxious to Death by reason of his Sin*; and he quotes *Rom. 5. 12.* to prove what he saith: Than which nothing could have been said more express to assert the Doctrine of Original Sin; and yet now he is another Man, and denies that Death is inflicted on Children and Infants *on the Account of Adam's Transgression*. Again, p. 165. He confesses, that what he had said in his *Book of Traditions* about Original Sin, contradicts what he now asserts and maintains: Thus the Dr. is all over a Proteus; and if another good Lord and Patron would back him, he would recant all that he hath said.

Because he hath nothing considerable to reply to my Reverend Name-sake, he fills up his Papers with abusive and scurrilous Language, charging him with *gross Falshood and Injustice, notorious Untruths, shameful Tergiversation, Breach of Christian Charity, Ignorance, Obstinacy, Dishonesty, Fraudulency*; and he unmannerly and rudely reflects on this worthy Person's Parentage and Country: And yet this Man hath a whole Common Place against *Evil-speaking*, and lustily inveighs against calumnious and reproachful Language; he declaims against *bitter Zeal*, but his Pamphlet is all Wormwood and Gall. In short, his answering Part is nothing but what he had said in his former Writings; there is nothing New but his Railing, with a few *Witticisms*

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in his Old Age nonsensically applied : This is all the Return he makes to the Doctor's sound and nervous Discourse.

Of Dr. Fogg's late Scheme of Divinity.

A Late Learned Author, being a Dignitary of our Church, may interpret it as Disrespect, if I should take no notice of his Performance, wherein he hath laudably presented the Public with a *Scheme of Speculative Theology*, which he thinks is very useful for Beginners. It is collected out of Authors with great Pains and Industry, it gives an Account of a great Number of the most important Problems in Divinity with much Clearness and Perspicuity. Many nice and curious Questions are here resolv'd ; and his Answers to Queries and Objections are concise, and yet full and satisfactory. Many of his Disquisitions are fetch'd from the Schools, for he loves to be *Scholastical* and *Metaphysical* ; he takes to the old way of *Distinctions* and *Divisions* : In the most of his Points he sticks to the old Divinity ; but where our Moderns have innovated, and made a Change, there he is so complaisant as to tread in their Steps. This Learned Writer, in his *Preface*, praises the *Batavian* and other *foreign Divines*, and congratulates them and us in the *Happiness of having their Systems, which are the Treasuries of Heavenly Wisdom*. But we shall see by and by that the *Dean* doth but complement, and that he hath little Regard for these Treasuries. It is true, concerning the *Divine Decrees* he talks like a *Calvinist*, p. 113. He asserts, That they are *Absolute, Unconditional* ;

ditional; and nothing is more absurd, than to say that God decrees any thing upon a Condition. He owns, That the Term of Life is fix'd, immoveable and immutable in respect of the Decree, p. 119. But he condemns the Opinion of the Sublapsarians, because they hold, that Election and Preterition are *ex mero beneplacito*, p. 128. Tho' he knows that it is of the very Essence of the Sublapsarian Doctrine that God in his Decree consider'd Man as Fallen, and consequently liable to Punishment, and that most justly; in which Regard Reprobation is not *ex mero beneplacito*. Not but that in another Respect it is from his absolute Will and Pleasure, according to that in *Rom. 9. 18*. There is, I conceive, a plain Demonstration of this, for God might have reprobated none if he had pleased: And again, if the Prevision of Sin were the Cause of Reprobation, then all Men would have been reprobated, for God foresaw all Men as Sinners; therefore we must resolve the Preterition into the mere Will of God: But if we consider Preterition or Non-election, as it includes the Decree of Punishment and Damnation, the Cause of it is in the Foresight of Sin, and nothing else. Now, why this Reprobation should be condemn'd as cruel and barbarous, I can't see; and it is plain, that those who cry out against it have no reason to do so; for if the Decree of Reprobation, *i. e.* of Damnation, be barbarous, then the actual damning of Sinners must be much more so, for the Execution of the Decree is more severe than the Decree itself, and yet our Adversaries complain not of this.

Thus we see there is no Unreasonableness in the Doctrine of Reprobation.

He pretends to throw off the Scheme of the Remonstrants, p. 129. because they attribute the Rise of Man's Salvation to his Free-will, and because they hold that

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that Election is founded on the Foresight of Faith. Here he is very Orthodox again; but soon afterwards he is of another Mind, and baffles all that he had said before by his *Hypothetical Science*; for he founds the different States of Men, that is, Election and Reprobation upon divine Prevision, p. 131, 132. And besides, tho' he had before asserted that the Divine Decrees are Absolute, and not Conditional; yet now he represents them otherwise, and strangely saith, *Verissimilimum est Deum prævidisse si vires omnibus largiretur, &c.* God foresaw, that if he should do thus and thus, then — Which not only destroys the *Absoluteness* and *Immutability* of the Divine Decree, which he had formerly asserted, but it represents the Sovereign Being as depending on the Arbitrement and Determination of his Creatures in his Eternal Councils: So that, according to this Learned Writer, Predestination is according to the good Pleasure of Man; whereas the Apostle tells us, 'tis according to the good Pleasure of God's Will, *Eph. i. 5.* And again, *v. 9.* According to his good Pleasure which he had purposed in himself. And from the whole it is evident, that tho' he would shun the Imputation of being a Remonstrant, yet he runs into their Quarters, and friendly joins with them, in asserting, that Predestination is from the Foresight of Faith, or Infidelity. Thus he really is what he pretends not to be.

It is pleasant to see how he sweats, to reconcile his Hypothesis with the 17th Article of the Church of England, wherein there is not a Syllable, or any the least Hint, about that Prescience which he talks of, and stiffly maintains; yet he is not ashamed to say, that such a Prescience is necessarily supposed. The Article saith, That God hath decreed to bring those to everlasting Salvation whom he hath chosen in Christ out of Mankind; whence it is plain and evident,

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dent, as any Proposition in *Euclid*, That some were not chosen out of Mankind, nor decreed to be brought to Salvation; and yet this Gentleman tells us, that this perfectly agrees with what he holds concerning Universal Grace.

He falls in exactly, p. 141, 142. with the Remonstrants and Arminians, (as well as the Papists and Socinians) in his Annotations on the 9th Chapter of the Epistle to the Romans; he hath learnt his Lesson perfectly, tho' he is asham'd to own who were his Masters and Teachers. But both they and he should be plainly told, that we ought not from our common Reasons to conclude concerning the Will and Pleasure of God, whose Ways are as distant from those of Men, as the Heavens are from the Earth. What seems right and reasonable to us, is not so to the Infinite and All-wise Sovereign of the World: Unless we embrace this Maxim, we shall destroy the greatest part of the Christian Religion.

He holds the Indifferency of the Will in all Men, Good and Bad, Regenerate and Unregenerate; whereas this is the grand Difference between the Regenerate and Unregenerate, that one hath the Freedom to chuse Spiritual Good, and the other hath not, according to those plain Words of our Saviour, *If the Son shall make you free, then are you free indeed*, John 8. 26. And those of the Apostle, *The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin*, Rom. 8. 2. And again, 2 Cor. 3. 17. *Where the Spirit of the Lord is, there is Liberty*, and no where else. But this Learned Writer contradicts this, and saith, it is the Natural Prerogative of every Man's Will to incline which way he pleases, and to determine it self to all saving Good: Yea, he is so in love with his Liberty of Indifference, that the immaculate Lamb of God himself

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himself must have a Principle of Sin in him; which necessarily arises from that Indifferency. This Notion had its first Rise from that infamous Heretic *Arius*; we are told that he taught this Doctrine, * Τὸν Ἰδὸν τῷ Θεῷ ἀντιθέσθαι κακίας ἐν ἀρετῇ διεκρινόν ὑπερβαίν, that the Son of God, by Vertue of his Free-will, was capable of Wickedness as well as Vertue. And this was the old Heresy of the *Anthropomorphites*, mentioned by *Cyril of Alexandria*, who hath a Chapter † πρὸς τὰς λέγοντας, ὅτι ἐν Νεφέλει ἁμαρτήσας Χριστὸν, against those that started that Query, whether it was possible that Christ could sin. Afterwards *Bellarmino* and *Episcopius* maintain'd the Affirmative; and now the Dean is pleased to fall in with these Authors, and he is so taken with their Judgments, that, he saith, *he doubts not that Christ had this indifferent Faculty, or Principle of sinning in him: He saith again, Christ had a Power not to obey God*, p. 409. This is his Doctrine for the young Students in Divinity, for whose sake the Reverend Dean saith he exposed his Book. But see the Absurdities and Self-contradiction of this Author, and great Institutor of Youth. When he spoke of God's Omnipotency, he granted that, notwithstanding that, *he had not Power to sin; for he cannot sin*, saith he, *because he is most Holy*, p. 75. But now he holds, that Christ, tho' he be God, and most Holy, can sin if he will; and he can will the Commission of Sin, because his Will is indifferent to Good or Evil: What think you of this Character of our Blessed Lord and Saviour? Could one have expected it from a Divine of the Church of England? Or indeed, from any Man of Reason? Could he sin who

* Sozomen Hist. Eccl. lib. 1. cap. 15.

† Adv. Anthropomorph. lib. 1.

came to suffer for our Sins, and who came to save us from them? If he could have *sinn'd*, then he might have been *damn'd*; he that came into the World on purpose to *save* others, might himself have *eternally perished*. Can any Man of Common Sense believe this, and publicly assert it? But he is resolv'd to shew his Good-will to the Cause which he hath espoused; and he makes the Observation good, That new Converts to a Party are generally fiercer and more forward than the old ones.

He thinks the same about the *Salvation of Heathens*, that the Modern Theologues hold, in Defiance of *Acts 4. 12. Neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we must be saved.*

In his Discourse of *Faith*, from p. 330, to p. 337. he saith nothing of its Serviceableness for applying Christ's Merits, tho' he undertook to assign *all its Properties and Offices*. But, p. 341. he bethinks himself, and by the by tells us, That *the Holy Scripture acknowledges no other Instrument whereby Christ's Merit can be applied to us but Faith*. And in other Instances it might be shew'd, that this is the Guise of this very Learned Writer; he seems to relent, and his Heart misgives him, after he hath delivered some Doctrines; which shews that he is not a Thorough-Convert to the new Divinity, though he shews great *Fierceness*: But in what Case then will his *young Preachers* be, whom he undertakes to instruct and inform, and settle in the Theologick Points?

He holds, That *Grace is irresistible* in the first Conversion; for he expressly owns, That *the Will is merely passive in the first Act of Conversion*, p. 406. But he holds, that afterwards the Grace of God may be resisted, and that it is that Resistance which makes

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makes the Grace of God *inefficacious*; as on the contrary, we make it *efficacious* by the Determination of our Wills. Yet he saith, *The Conversion of a Sinner is plainly to be ascrib'd to the Grace of God*, p. 402. That indeed is to be said for this Rank of Divines, they talk of Grace as much as any others do; but when they come to explain themselves, they wretchedly falter; yea, they renounce the very Thing they seem'd to assert; for if it be the Act of Man's Will that gives the Efficacy to God's Grace, how can that Efficacy be ascrib'd to Grace? And if by the Reluctancy of Man's Will the Work of Grace is hinder'd, and even made void, and thereby Men perish, then the whole Race of Mankind should perish; for all Men, by reason of their Original Depravity and Natural Reluctancy to all Spiritual Good, cannot but perish. Wherefore we must hold, that the Force of Divine Grace is *invincible* upon all those whom God intends to convert; for what he really *designs* and *intends*, shall certainly be *effected*. The great St. *Augustine* argues rationally; * No Free-will of Man, saith he, can resist God, when it is his Will to save a Man; for to will, or not to will, is so far only in Man's Power, that it is impossible for him to hinder the Will of God, and baffle his Power.

In the Point of *Justification* Mr. Dean strikes in with the Remonstrants and Socinians, and with the Papists too, in making *Sanctification*, or *inherent Righteousness*, the formal Cause of *Justification*, p. 433, 434. He saith, 'Tis no where expressly said in Scripture, that Faith alone justifies, p. 437. Tho'

* Deo volenti saluum facere nullum hominum resistet Arbitrium; sic enim velle aut nolle in volentis aut nolentis est potestate, ut voluntatem divinam non impediat, nec superet potestatem. De Corrupt. & Grat. cap. 14.

St. Paul is peremptory on the other side, *We conclude*, (saith he) *That a Man is justified by Faith without the Works of the Law*, Rom. 3. 28. And again, *A Man is not justified by the Works of the Law, but by the Faith of Jesus Christ*, Gal. 2. 16. that is, he is justified by Faith alone, without Works. No Man that understands Grammar, can understand it otherwise. He rebukes some that follow Calvin Hood-wink'd, p. 274. But from what I have said 'tis evident, that he follows others so, and takes up their Opinions with an implicit Faith; and now in this Book he labours to thrust those Notions upon young Students in Divinity, which it is thought he was averse to when he was of that Rank himself, and even when he was further advanced in his Studies. But doth not this *Alteration* teach those Students to give little Heed to such Tutors?

It is an amazing and astonishing Spectacle to see what strange Changes there are in our Doctrines. What will the World think of those of our Character and Order? Is it not a sad Reflection, that the Pastors and Instructors of the Church should differ so vastly from themselves in a few Years? It is this versatile Humour that renders Religion so precarious among the Generality of this Age: If it were only out of Respect and Reverence to our *First Reformers*, and to the famous Lights of our Church who succeeded them, we ought not to behave our selves thus. Can that be the Sense of the Articles of our Church, which is contrary to the Sense of those Clergymen who compiled them, and of those who were next to them? Yet this is the Absurdity which some Men, and our present Learned Author among the rest, would impose upon us. The Short of all is this, This Reverend and Learned Writer seems to me to have publish'd these Two Things to the World, namely, That he differs from

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from himself, and that he hath taken some Pains to pervert the Doctrine of our Church. I beseech him to consider, whether this be a laudable Enterprize.

But it is not my Business at this time, in this present Discourse, to enlarge upon Particulars, I chiefly designing, in this Undertaking, to acquaint the Reader with the Heads of those Doctrines, whereby our Divinity is made uncertain and precarious of late by some Men, and even by those who are public Instructors in the Church. I may seem to some Persons to be too lavish in my Censures; but I assure the serious Reader, that it is the Consideration of the present State of the Christian Church that pushes me on to this unwelcome Task; for I see our Religion, and several important Articles of it in great Jeopardy from those Men, who in this Age make it their Business to discard the Antient and Primitive Doctrines of Christianity; and therefore I cannot forbear alarming the World, and giving Notice of this dangerous Undertaking. Nor do I doubt but that impartial and unprejudiced Judges will, when I am gone hence, think my Endeavours not unseasonable, yea, approve of them as necessary, in order to retrieving and preserving the Orthodox Faith of the Church of England.

Of the High-Flyers Divinity.

NEXT, I will take notice of the Attempts of some of our High-Flyers, who have contributed as much as any Men among us towards the debauching of our Theological Notions. I will begin with Mr. Dodwell, who tho' he was no Clergyman or Priest, (that we know of) or professed

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Divine, yet encroach'd on the Province of Divinity, and endeavoured to deprave it as much as any Man of this Age: It is true, he is to be esteem'd and respected by us for his vast Learning and Reading, and his Acquaintance with all Antient Authors; and if his Judgment had been answerable to his Reading, he would have been deservedly admired by all Men: But he hath not the Sagacity to distinguish between the Dreams and foolish Conceits of some Antient Writers, and particularly of some of the *Fathers*, and what is solid and excellent in them. He equally embraced both, and sometimes made the former worse than they are: He is big with Authors, and is deliver'd of them right or wrong; he brings in his Jewish and Heathen Quotations over Head and Shoulders.

The *Particulars* of his corrupting some Divine Truths I have taken notice of in another Place, and the Right Reverend Bishop of *Salisbury*, and Dr. *Samuel Clark*, have animadverted upon them, so that I need not give the Detail of them here: I will only hint at the way he hath taken to make some Points of our Religion dubious, uncertain and precarious. His Words and Expressions, and even his Matter and Sense, are dark and intricate; he is the most like Mr. *Thorndyke* of any that I can think of, as to Style, and some Opinions; so that you can't tell whether he be a *Papist* or *Protestant* in some of them. He delights in Mysteries and Allegories; and he saith, * *Christianity it self is nothing but Mystical Judaism*. His latter Writings especially are fill'd up with profound Cant, Learned Nonsense, and mere Banter dress'd up with Pomp of *Reading*. When he hath the poorest Ar-

* *Discourse of one Altar and one Priesthood*, p. 236.

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guments imaginable, he vents them with an Air of Reasoning, because he affects to be more deep and penetrating than other Persons. Let me add, that he is Long-winded, and spends a great deal of Time in spinning out and husbanding his Matter; and thence 'tis, that sometimes he forgets what he had said, and contradicts himself. Whoever hath perused the Writings of this Author, must own that I have been far from misrepresenting him.

The rest of the High-flying Class are remarkable for their strange and wild Notions in Divinity, as if, because they fly above others in State Points, they must do the same in those that are Religious. This we may more eminently see in one of them, who is a Person of no contemptible Learning, tho' no one ever did more abuse and pervert it to serve the Cause. Accordingly he hath, with repeated Industry and Zeal, maintain'd the High-flown Doctrines of *Hypercanonical Ceremonies*, of the Use of *anointing at Confirmation*, of the constant Use of the *Sign of the Cross* at all Times, and on all Occasions, of the indispensable Necessity of *Sacerdotal Absolution*, of the *Real and Corporal Presence* of Christ in the Eucharist, of *Praying for the Dead*, of the proper *Priesthood* of the Clergy, of proper *Altars* and *Sacrifice*, all which smell rank of Roman Superstition, together with the Darling Notions of *Passive Obedience*, without any Reserve at all, even in case of extreme Necessity allow'd of by the Loyalist. To recommend and set these off, he gives us this most fulsome Character of himself and his Party; * *They do not conform to this World, they restrain their Lusts, and the Liberties of Flesh and Blood; they go thro' the Strait Gate, and walk in the narrow way to Heaven;*

* *Preface to his Treatises.*

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they are Men that despise worldly Interest; they retain the old Primitive, Strict and Holy Doctrine; they adhere to the narrow rigid Doctrines, the severe and sturdy old Principles; (and sometimes they were call'd by him the Good Old Cause) they fly upon the Wings of the old Principles, as upon the Wings of Angels, to the General Assembly, to the Church of the First-born. This is their precious Gift, and truly this is as 'twere proper to some of them in their Writings: They are sometimes as Enthusiastic as Muncer and John of Leyden, as David George, or a Rosycrucian, as any of the Roman Visionaries, or the late Gamisars.

The same Author is mightily pleas'd with such Passages as these in his *Two Treatises*, [Thou may'st see the Necks of Kings and Princes bow'd down to the Knees of Bishops]. [The Emperor submits his Head to the Hand of the Priest]. [Let the Bishop be honoured as God]. And a great deal more of this luscious Impiety he there adds, which 'tis a Shame to repeat. The rest of the Brethren talk after the same rate, and * one of them plainly tells us, That [a Priest is greater than any Prince or Potentate, than David or Solomon, or the Mightiest Prince that ever was upon the Earth]. And this is that which the Roman Clergy would be at: Dominion and Power, Tyranny and Unlimited Sway, Sovereign Hierarchy and Grandeur, are what they aim at; and whenever they plead for the Absolute and Uncontrolable Power of Crown'd Heads, they mean it for themselves: Who sees not that their Business is to disparage and vilify the Laity by overextolling the Ecclesiasties? Who sees not that the Design of their magnifying their Priesthood is to aggrandize themselves, and to debase and enslave the

* Scanderet. p. 91.

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People, yea, even *Kings* and *Emperors*, for they are to be reckon'd among the *People*, as one of these *Gentlemen* tells us in his *Dignity of the Episcopal Order*? All of them are but poor contemptible Dust and Ashes, and vile Creatures in respect of *Priests*, tho' these *Priests* be never so flagitious and profligate in their Lives and Manners. The Myſtery is this, by their ſetting up their *Prieſthood* they deſign to be *Kings*; for the Doctors of the Roman Church hold, that *Prieſts* have a Regal Dignity, and that their Empire is much more Absolute and Uncon- trolable than any Power of Crown'd Heads.

This is the Guile of theſe huffing and bragging Writers; like the *Great Turk*, they appear not in Public unleſs on *Horſe-back*; they ſet themſelves out to the beſt Advantage, and look Great and Lofty by the Help of ſuch wild and extravagant Notions as theſe; which I take to be the natural Effect of their extraordinary Pride and Arrogance; for being transported with the Thoughts of their vaſt Merits, they run into theſe Raptures and high Rants, wherein they always take care to applaud them- ſelves. And I might obſerve here, that they have got a Cuſtom of late to extol the Brotherhood when any of them appear in Print; for whereas *Epistles Commendatory* were heretofore condemn'd by them as a *Presbyterian* Faſhion; now 'tis obſervable, that Dr. *Hickes* and Mr. *Leſley* have taken it up, and render'd it very Orthodox by theſe loving Paſſ- ports which are vouchſafed by them, by theſe fre- quent *Epistolary Commendations* which they prefix to the Writings of their Brethren, and thereby make the Doctrines contain'd in them (tho' they be but Religious Dotages) the more acceptable to the Party.

Of the Author of the Dialogues between
Timothy and Philatheus.

IF I bring in here the Author of the *Essay on private Judgment in Matters of Religion*, the same with the Author of the *Dialogues between Timothy and Philatheus*, I believe I shall not be thought to misplace him, for he hath rank'd himself among the *High-Flyers* of the first Rate: and he hath, in this last Attempt about *private Judgment*, encroach'd upon *Divinity*, so that he lies fairly before me to be handled at this time: Tho' he pretends to alter the Style which he used in his *Dialogues*, (wherein he acted the Buffoon) and to be now upon the serious and solid, yet it is apparent that he retains his old Genius, and prevaricates all along, and gives himself up to Banter and Ridicule. In his First Chapter he wilfully misrepresents the Doctrine of *private Judgment*, and takes it in an unlimited Sense, and so feigns a Thing that never was thought of by any that writ on that Subject. He sets it in such a Posture as no Man ever placed it in, or so much as supposed it could be placed. He makes it run down not only all Religion, but every thing else that he can think of. Here is a very hopeful beginning, let us see how he goes on.

The same Vein of Bantering runs thro' the Second Chapter, where he pretends to regulate and limit the Power of *private Judging*; but this is a mere Shew, a downright Sham; for he here tells us plainly, That no Man is to judge for himself what he is plainly to believe and practise, p. 32. *Private Judgment must not determine a Man in the Choice of his Religion*, p. 41. No Man is oblig'd to give a Reason for

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for his Religion, p. 43. And at other times he saith, No Man is to chuse his Church or Religion. And most Readers think that he hath his yet to chuse, unless you except one only: Nay, this good Man affirms, That it is scarce Sense to say, a Man is to chuse his Morals; these are chosen for him, and imposed by Authority; and there is no Reason why the same should not be the Case of Religion, p. 45. Here is Mr. Hobbes come to Life again; here is the Leviathan epitomiz'd, the Magistrat is the sole Judge of Good and Evil, of Truth and Falshood: So what he saith afterwards is exact Hobbesism, private Judgment cannot interpret Scripture, p. 46. but the public Authority can, and can impose what Sense and Meaning they please of any Text in the Bible.

And so can our Friend Timothy himself; as appears from what he alledges to prove his wild Notion; The Holy Scriptures, saith he, bear Witness themselves, that [they are not of any private Interpretation]. If therefore the Scriptures are true, private Judgment is not the Rule or Guide by which they are explained, p. 46. As if the Meaning of that Text [no Prophecy of the Scripture is of any private Interpretation, 2 Pet. i. 20.] were this, that no private Person ought to interpret or expound any Place of Scripture: whereas those Words plainly refer to Divine Inspiration, as is clear from what immediately follows, Of old time holy Men of God, (i. e. the Penmen of Scripture) spoke as they were moved by the Holy Ghost; and so then the plain Meaning is, that the Will of God concerning Man and his Salvation was first unfolded; interpreted and declared to the World by Persons divinely inspired, who had the Will of God imparted to them immediately by the Spirit: But can it be prov'd thence, that the Ministers of Christ and other Christians, in all Ages, are debar'd from giving any Exposition, or Explication, of

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of a Text in the Holy Scriptures? Can any Man of Sense infer hence, that *no private Man can explain any Place in the Sacred Writings*, which is the Thing that this Author maintains? According to him all the *Commentators* on the Bible have play'd the fool, and lost their Time, and have occasioned all their Readers to lose theirs; but let us have the Scriptures interpreted by *public Authority*, by some Church which we have an Eye to, and we will believe every Word it saith; for we are great Admirers of *Implicit* or *Twisted Faith*, as this Writer most learnedly tells us the Etymology signifies.

In the 4th Chapter therefore he discovers what he would be at; for here he treats of *Implicit Faith*, and tho' he pretends to disallow of it, yet at the same time he shews that he hath a great Esteem for it; and he positively affirms again and again, that we are to be *Implicit Believers* in Religion. He saith *the Church is the Repository of our Faith*, and is *trusted with it*, p. 90. and we have nothing to do but to fetch our Faith from thence. Thro' this whole Chapter he lets us know that *Implicit Faith*, that is, a tame and slavish Truckling to all that Authority imposes on our Belief, is his Darling, his *Dalilah*, his *Diana*; and he is in Love with it, because he knows it will indifferently serve for the promoting of Paganism, Judaism, Mahometism, Popery, or any thing that hath Authority to vouch it.

In his 5th Chapter, he would seem to harangue in the Praise of *private Judgment*; and yet in this very Place he declares, *That it destroys all Religion, and makes Fools, Atheists, mad Men, and Latitudinarians; it makes Schismatics and obstinate Dissenters*. Any one that observes this strange contradicting of himself, must needs think that he is to be placed at the very Head of this Catalogue.

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In the 6th Chapter, he returns to his beloved Doctrine of *Implicit Faith*. He saith, *The Holy Scriptures, and the Explanation of them, are intrusted to the Care and Custody of the Church, and from thence private Judges receive them: These Records must be lodg'd, as all other Records are, with Bodies and Fraternities of Men, and not with private Persons.* p. 110. Mark it, tho' he saith private Judges receive the Scriptures, and the Explication of them from the Church, yet the Scriptures are *not to be lodg'd* with these private Judges, that is, with any private Christians: The holy Truths contain'd in the Bible, and the Bible it self, must not remain with any Christian Men: As we must ask Leave at first to have a Sight of them, so they may be taken from us by the Church when she thinks fit. It is a great Privilege that private Persons are allow'd to have any Text of Scripture explain'd to them, but they stand at the Mercy of public Authority, which may lawfully deprive them of it as soon as they please: This is our Friend *Timothy's* sound Divinity. He acquaints us further, That *private Judges being to the utmost of their Power Witnesses only of, and Enquirers after, Truth, therefore the Right of determining is on the side of the Public,* p. 111. Private Christians may read, and study, and search into Religious Truths, they may look into the Bible, (that is, if the public Authority will permit, not else) they may busy themselves about the Doctrines contain'd in it; but let them have a care they don't go any further, for if they once venture to say *this* or *that* Doctrine is true, they go beyond their Tedder; they are but private Judges, and therefore they have no Authority to determine any thing, tho' it concerns their Salvation never so much.

As for Example, we have Liberty granted us by this Writer to try and discuss any Point of Divinity,

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nity, we may enquire whether there be a God, and a Future State, and a Judgment to come, but we are not allow'd to *say* and *affirm* that there are such Things. Is not *Timothy* a kin to *Pbilatbeus* here? Suppose we should come by searching and studying, to right Apprehensions concerning a Deity, the Worship of him, the Soul's Immortality, the Nature of true Happiness, and many other excellent Truths, yet not one Word; not one Syllable must be utter'd towards the *asserting* of these great Matters: Tho' we are perfectly perswaded of the Reality of them, yea, and of the Necessity of declaring them to others, for their everlasting Good and Welfare, yet we must not take the Freedom to do it. We may be thoroughly convinc'd of the Folly of Atheism, of Debauchery, and of all that is opposite to true Religion and Vertue; but we must not proceed so far as to condemn any of these, saith this profound Casuist; for it doth not belong to any private Christian to *decide* or *determine* any thing in Religion. What poor sorry Creatures doth he make all particular Christians, even the most Judicious and Pious Bishops, and Guides of the Church! Wo be to them if they dare to make use of their own Judgment in Religion: Their Duty is to take Religion as 'tis thrust upon them by the *public Authority*, and not to judge for themselves.

Which is a direct Affront and Opposition to the sacred Dictates of our Blessed Lord and his Apostles; *Why even of your selves judge ye not what is right?* Said our Saviour to the People he spoke to, Luke 12. 57. So St. Paul, *I speak unto wise Men; judge ye what I say*, 1 Cor. 10. 15. And again; *Judge in your selves*, 2 Cor. 11. 13. He bids the private Christians he wrote to, not only *prove all Things*, but *hold fast that which is good*, 1 Thess. 5. 21.

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He acknowledges, that neither he, nor any other Apostles, had Dominion over their Faith, 2 Cor. 1. 21. St. Peter commands private Believers to be ready always to give an Answer to any Man that asketh them a Reason of the Hope that is in them, and consequently of their whole Religion, on which their Hope was grounded, 1 Pet. 3. 15. They must not only understand the Principles and Grounds of the Christian Religion, but they must defend and vindicate them, which is meant by the Answer (*ἀπολογία*), which St. Peter requires them to be always prepared to give. Another Apostle hath left us this Injunction, Believe not every Spirit, but try the Spirits whether they be of God, 1 John 4. 1. And this Trial certainly was in order to determining whether those Spirits were of God, or no, that is, whether the Doctrine they taught was true or false, which our present Author will not allow of, but refers all Christians to the public Faith, stamp'd by Authority, whether it be right or wrong. Thus he hath no regard to the Holy infallible Scriptures, where we see we are otherwise instructed, but he doats on his own wild Fancies and Inventions.

In his 7th Chapter, he promises to propound the best Method of distinguishing between Church and Church, in order to chuse the Purest. And yet this is the Man that had several times told us before, that a private Person hath no Power to chuse his Church. Thus (as I observed at first) he makes it his Business to banter his Readers, and his Discourse is all along a Run of Contradiction. Is a Man of such a whimsical and inconsistent Brain as this fit to be an Advocate for our Church, and its Rights? Are such rambling and ridiculous Notions fit to be presented and dedicated to a grave Prelate, one of the most eminent of that Order in our Church? This is very sawcy and daring, and shewes that he cares not what he saith, nor to whom.

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The same ill Character of himself he maintains in what he saith in his 8th Chapter, where, attempting to ruin the Credit of private Judgment, and settle the Authority of the Public in Matters of Faith and Religion, he tells us, That our Saviour and his Archbishops, where-ever they came, always began their Mission by applying to the Church; thus Christ resorted to the Synagogue, taught in the Temple, and reasoned with the Doctors, even at his first setting out in the Exercise of his Priestly Office; neither are there any of his Sermons, or public Speeches, but the Scribes, Pharisees, and Governours of the Jewish Church, are chiefly address'd to in them: Such Regard had our Saviour and his inspired Followers to the Public, that the first Thing they attempted to obtain, was the Judgment and Authority of the Church, &c. p. 142. Which Words, whether they betray more Ignorance or Presumption, is hard to tell; and instead of them we should truly and rightly put these following ones in their Place; [our Saviour and his Apostles, where-ever they came, never began their Mission by applying to the Church; thus, the Christ resorted to the Synagogues, and taught in the Temple, and reason'd with the Doctors even at his first setting out in the Exercise of his Prophetic Office, yet he never complied with the Synagogue-Worship, nor that of the Temple; for whenever he resorted to these Places, it was only to preach the Gospel, or to shew his Dislike of what the Jewish Church and Governours either did, or permitted to be done.]

In his Sermons, or public Speeches, the Scribes and Pharisees, and Governours of the Jewish Church, are so far from being address'd to, that they are smartly reprehended for their gross Errors and Miscarriages, their teaching for Doctrines the Commandments of Men, their shutting up the Kingdom of Heaven against Men, their neither going in themselves,

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nor suffering them that were entering to go in; and our Saviour plainly tells them, that they are *blind Guides*, and *blind Leaders of the Blind*. So far was Christ from *addressing* or *applying* to the Jewish Church, or to the public Ministers of it: Yea, so little Regard had our Saviour and his inspired Followers to the Public, that they never attempted to obtain the Judgment and Authority of the Church]. This is the true Reverse of what was abovesaid by that Writer, wherein he proclaims to the World, that he either is a perfect Stranger to the History of Christ and his Apostles, or else that he wilfully misrepresents it.

I pass to the 9th Chapter, where he reassumes his old Doctrine, and tells us, That *where every Member of the Church may enjoy the entire Freedom of searching, examining and enquiring, after the Meaning, Force, Evidence, and the whole Nature of all divine Truths, and can freely communicate this to the Public, where the Public, after the best and most impartial Debates, hath the most ample Testimony and Evidence of Truth that it can have, and may determine accordingly*, p. 145. He flinches not from his former Position, that none but the Public hath the Privilege to *determine*; no particular Christian, no Member of the Church must dare to *assert* any Proposition in Religion, but he must come and impart to the Church what Enquiries he hath made after divine Truths, and *then* the Church may go to work, and decide all: So that tho' private Christians may bring in Matter to the Public in order to a *Decision*, yet they can do nothing of this themselves; which agrees with what he had said before, that *the Choice of our Religion, and consequently our determining about it, depends on the Reason and Judgment of others, and not on our own*. You are welcome to *examine* what is said in Scripture concerning the Incarnation of our Saviour,

viour, his Miracles, his Passion, his Death, his Resurrection, his Ascending into Heaven, and all the glorious Privileges and Benefits which are said to accrue to the Church by these Undertakings; but you have no Power to *assent* to these divine Truths, and to esteem them as such, till you have ask'd the Public Leave to do it: Why? Because none but the *Public* can *determine* concerning them, and the Public is the Church, and the Church is the Clergy, and so the *Laity* are excluded.

But then, how comes *Timothy* to take upon him to *determine*, (as he hath done all along) seeing he writes himself a *Layman*? Why, *there is* the Mystery; but 'tis soon unfolded, if we suppose *Timothy* to have a shav'd Crown, notwithstanding his Pretensions. But as for *true Laicks*, they cannot give their Judgment concerning any thing in Religion, they have not a Right to say that any one Article of the Christian Faith, or one Moral Maxim, is true. This *Determining* Power is taken from them: Yea, truly, according to *Tim's* Judgment, the Clergy, as well as the Laity, are barr'd from all Power of this Nature, for they are but *particular Christians*, whom *Tim.* hath divested of this Privilege.

But can any Rational Man relish such Sentiments as these? And would one think they should come from a Writer that addresses himself to the Reverend and Learned Fathers of our Church? Is it not evident, that God hath bestowed on us a Faculty of discerning Truth from Falshood, which is in order to chusing the one, and rejecting the other? We acknowledge the Usefulness, yea, and the Necessity of our Spiritual Guides, whom God hath appointed in his Church; we are thankful for their Assistance, and we reverence their Authority; but we pay greater Reverence and Submission to Christ and

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and his Apostles, whose Mind is reveal'd to us in the sacred Scriptures; and every Man's Conscience is his immediate Judge concerning the divine Truths delivered there; Nay, our *private judging* is supposed even in the submitting our selves to the Guidance of those whom God hath set over us in the Church, because we must exert our own Reasons and Judgments to know which is the *Church*, and who are the *Ministers* we are to be guided by.

Towards the end of this Chapter the Gentleman falls foul on the *Presbyterians*, (by whom he means the *Non-conformists* in general) and tells the World, That *they breed their Pulpits to an Aversion for Philosophy and sound Reasoning; and in their Room instil the Fargon and Cant of the Party, more dangerous than that of the Papists*, p. 161. This is a grievous Charge indeed, if you will believe it; but, besides that no sober Man who knows that *Timothy* saith it, will give Credit to it, it is in it self a malicious Fiction and Slander; for 'tis well known, that some of them philosophize and reason as soundly as any other Men, as some of their Writings testify. I think I should do that Party right, if I should say, That, making Allowance for their Number in respect of others, there are as many among the *Dissenting Clergy and Gentlemen* that are able to speak and write good Sense, as there are among the like Persons some where else. As for *Cant and Fargon*, if we should suppose that those Men were that way inclin'd, it is impossible they should vie with *Tim.* and some of his High-flown Friends, whose *Cant*, we may modestly say, is as dangerous as that of the *Papists*, because it is sometimes the same; but when he saith the other is *more dangerous*, we understand his Mind, and that of his Fellows, that they would much rather be *Papists* than *Presbyterians*.

He next mentions it as a great Fault of these later, that no People talk more of the Scriptures to their Congregation than they, p. 161. It seems he owns that there is a perfect Difference between these Persons and those of his Acquaintance, as to the making use of the Scriptures, for none talk less of the Scriptures to their Congregations than some of these later; it is well sometimes if one single Text can be hook'd in.

Another Charge against the Presbyterians is, That the Fathers and Church Historians are wholly rejected by them, p. 162. But how then have some of them of late (as every body knows) confuted some of Tim's Writers out of the Fathers and Church-Historians?

He goes on with his Accusations, *It is seldom or never, saith he, that they will disclose the Articles of their Faith, or let the People know what they believe and profess.* Worse and worse; and yet one would think, if this Charge were true, that this very thing should be able to reconcile Tim. to these Persons, for his darling Notion of *Implicit Faith* authorizes the not disclosing the Articles of Faith, and will not let the People know what they believe. Timothy doth not know his Friends then, but they know him, and know that (whatever he here suggests) the true Ground of the Hatred and Dislike which he expresses towards our sober dissenting Brethren, is their openly avowing those Articles of Faith which are adjusted to the Scriptures, and to the Articles and Homilies of the Church of England, which he, and some of his Associates, have rejected.

And now for the parting Blow, *The Presbyterians are strangely Uncharitable in their Accounts of other Churches, and call themselves the only Saints and Elect of God.* This is great Uncharitableness indeed, but it is of Timothy's making, for I have heard many Churchmen

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Churchmen condemn and unchurch all Presbyterians, but I never heard any one of these later deny the Church of *England* to be a true Church, for they know 'tis impossible to make it good: As for what he saith further, it is only a Wipe for these Persons, because they hold the Doctrine of *Election*. Tho' I'm no *Presbyterian*, I thought myself obliged thus to vindicate the Persons of that Denomination, when I saw that they were ignorantly and wilfully slander'd, as in the foresaid Character given of them, wherein is the Perfection of Railing, and nothing but inveterate Spight could be the Spring of such flagrant Falsities.

And since he hath been so free with *others*, he can't take it ill if I be so with *him*; to which Purpose I would observe to the Reader, (if he hath not himself made the Observation already) how he hath in several Passages shew'd his Good-will to the *Roman Cause*. He hath raked together all the Topics and Arguments that have been used by the Writers of that Communion against *private Judgment*, and for *Implicit Faith*, and he comes pretty near the Business of an *infallible Judge* that some talk so much of: Is he not upon the Frontiers of *Rome*, when he urges, that we must take our Religion upon Content, and embrace it blindfold, (yea, indeed they must be *stark blind*, who espouse the Religion which some Men aim at)? It is not hard to tell which way he looks, when he declares, that no particular or private Man must chuse his Religion, and determine for himself, when he doth not permit any one to give his Judgment, either in *Discourse* or *Print*, concerning any divine Truths; or if he should fail as to this latter, an *Index Expurgatory* must blot out all that is thought to be amiss: All this smells of Roman Discipline and Conduct; all this is in Favour of that Popish Maxim, *We must believe as the Church believes.*

He tells us that the *Scriptures* ought not to be interpreted by any private Person ; which differs little from locking up the Bible, and not suffering the People to make use of it ; for why should they read the Bible, if they must not exert their Judgment in determining, concerning those sacred Truths, which are there offer'd to them ? Thus 'tis manifest, that this Writer destroys the very Grounds and Principles on which the blessed Reformation of our Church, and other Protestant Churches, was founded ; and he is again paving the way to Rome, and is upon a sly Design to bring Men into a good Opinion of that Church.

This shews it self further in his lamenting the taking away of Confession among us, thereby leading Men to enjoy their Right of judging for themselves, p. 41. For this want of Auricular Confession hath reduced many to a State of Craziness and Spiritual Idiocy, as he there tells us. Here now Timothy shews his Crown, and speaks out plainly, that he would have us go to Shriveling ; we must all trudge away as fast as we can to a Priest, and tell him in his Ear the whole Number and Quality of our Sins, and we must make over all our Reason, and Conscience, and Judgment, in Points of Religion to him, be he never so ignorant or vicious. And if we don't do this, if we don't fetch in Confession again into our Church, we shall all be craz'd, and turn Idiots, saith this Oracle, most certainly we shall be such, if we do. However, Tim. shews his Good-will to the Cause, tho' perhaps he may be thought to begin too soon, and with his Friend Mr. Lesley be over-hasty.

Is there not a Tang of this, when he saith, in one of his Dialogues, *There is no Irony in an English Clement or Innocent* ? And is there not a dash of the same, when in those Dialogues he pleads for the

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restoring of Oil to anoint the Sick? If there were also a good Sprinkle of Holy Water, I suppose he would like it well. By the way, we may perceive that *Tim.* however he lives, hath a mind to go out of the World as a *Roman Catholic*.

May not the Reader justly take Umbrage at these forementioned Passages, and without Breach of Charity believe that *Timothy* is on the Tiptoes for *Italy*, and that he grossly and scandalously imposes upon the World, when he boasts of his hearty Desire of doing Service to the Church of England? But we are not ignorant of his Devices, which I have endeavour'd partly to detect; and so I have done (for the present) with this wild Gentleman, whom I produced as an Instance of what I was offering to the Public, namely, the great Corruption of our Notions with respect to Religion.

It may be expected I should attack the late *Discourse of Free Thinking*; but so many have taken it in hand, that my Animadversions on it may be spared. I find that he is generally condemn'd as an Atheist, or at least a Deist, and an Enemy to all Reveald Religion, especially to Christianity, and that his Design is to expose and ridicule it, and, if he could, to destroy it. He is represented as one that hath no Regard to the sacred Writings of the Prophets and Apostles; and yet Bishop Taylor hath laid more against the Authority of the Scriptures than this Writer dares say. See *Liberty of prophesying*, Sect. 3 & 4. But I never heard any Man so much as hint, that that Prelate was an Enemy to all Reveald Religion, and particularly to the Christian. How then can any one fasten this Character on this Author? Let him be his own Compurgator, p. 56. *The Books of the Old and New Testament are the immediate Dictates of God himself, and all other Books are the Books of Impostors.* Is this spoken like an Atheist?

Atheist, or Deist, or an Enemy to Christianity? Read p. 152, 153, especially about the middle of this latter, and there you will find him talking like a good Christian, and he is more Orthodox (in my Opinion) than some of our Churchmen: I'm inclin'd to forgive him all the rest of his Book, which deserves severe Censure, for the sake of this one Paragraph; a noble Paragraph, and such as could never come from the Pen of one that is no Christian. As Erasmus said of Luther, his great Fault was his touching the Monks Bellies; so this Writers reflecting on, and even exposing the Follies of some Persons, is that which chiefly renders him a Criminal, and no Christian. I take it to be a probable Conjecture, that if he had not attack'd the Writings of some of our Divines, which are culpable enough, (as *Phileleutherus* himself acknowledges) there would have been few Pens concern'd for what he said, for there are several Books that strike at our holy Religion, and yet go untouch'd. However, I cannot but declare, that I utterly disapprove of a great part of this Book, and think it to be of dangerous Consequence; and therefore those Learned Men, who have convinced their Readers of this, have done good Service to the Christian Cause; tho', in my Judgment, they might have let the Book alone to confute it self, if it abounds with such false Notions, even of *Morality*, as some tell us; for every one is able to baffle these.

However, from such Writings we have a Proof of what I have been insisting on, that the Doctrines of Religion are deprav'd and corrupted, and there seems to be a Strife who shall vent the most extravagant Notions about it: One great Ground of which I take to be this, (and I have partly mentioned it before) that some Men govern themselves wholly by the Conduct of *Human Reason*; they

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bring down the Evangelical Doctrines to this Level, and make the Maxims of Common Understanding, in Natural Things, to serve in those that are above Nature. After the same rate that they treat Philosophical Points, they also treat those of Divinity, that is, they propound what they please, they affirm, dispute, doubt, and deny as they think fit, that is, as their different or contrary Arguings come on. Under the Pretext of being Men of Judgment they banish Faith: With the Blaze of Human Ratiocination they put out the Heavenly Light; their Eyes being dazled with the Lustre of the former, which they so admire, they become blind as to the latter. Thus Philosophy hath contributed towards the depraving our Religion: And thus *Theology* is become uncertain: *Theology*, I say, which is the worthiest of all Sciences, is made uncertain and arbitrary, namely, by the bold Adventures of some Men who delight in unsettling all Things; but it is in it self certain, fix'd, and unalterable: What I have reflected on, is to be imputed to the Fault and Miscarriage of some Pretenders to Divinity, and not to that it self; wherefore I dismiss this Head.

Now to speak in General, where-ever we cast our Eyes, we find *Uncertainty*; all the Parts of applauded Literature are sullied with it: This is our wretched State here on Earth, that we have but rude Lineaments, and imperfect Draughts of Science. And that which adds to our Misery is, that a great Portion of that which goes under the Name of *Learning*, is *Toilsome*, *Vexatious* and *Troublesome*. Of the seeking and searching out Things of Wisdom, Solomon pronounces, that it is not only

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Vanity, but Vexation of Spirit, Eccl. i. 13, 14. And in the last Verse of that Chapter he further declares, that *in much Wisdom is much Grief, and he that increases Knowledge increases Sorrow.* Which Words, because they may very well be understood, both of our Search after Knowledge, and our actual Possession of it, I will interpret them concerning both.

First, the Search and Enquiry after Learning is troublesome and uneasy. What Labour and Sweat have those inquisitive and piercing Heads undergone, who were the first Inventors and Improvers of Arts, and made it their Business to tread in un-trodden Paths? What shall we think of the voluminous Schoolmen, Casuists and Disputants, that have spent their Days in difficult Problems and Controversies? What Fatigues did *Tostatus*, a Spanish Archbishop, suffer, who composed and wrote 27 Volumes, which are still extant, and was but Forty Years of Age? Surely we must think he crowded his Time close together, if we remember that Mr. *Hyde*, the late Keeper of the public Library of the University of Oxford, acquaints us, that the very Catalogue of the Books in that Library took up Eleven Years of his Time and Study.

What unspeakable Pains were they at, who, we are told, attain'd to great Skill in Arts merely by their own Industry, without the Help of any Master or Teacher? Such were *Heraclitus*, *Epicurus*, *Apuleius*, in Philosophy; the forementioned *Tostatus* in all the Liberal Arts; *Ramus* in Logic, and other parts of Learning; *Cujacius* in the Civil Laws; *Budæus* in the Greek Tongue, and other polite Studies. *Julius Scaliger* was Thirty Years old before he applied himself to Study, and all the Learned World knows what vast Attainments he was Master of. His Son *Joseph Scaliger* tells us concerning himself, that in One and Twenty Days he read

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over all *Homer* with the *Comments*, and within Four Months he devour'd all the rest of the *Greek Poets*. After this no Man can wonder, (and yet no Man can help doing so) that he was such a prodigious *Linguist*, that he had Skill in 30 Languages.

Among the Antient Fathers *Origen*, who was the Learnedst Man of the *Greek Church*, was deservedly call'd *Adamantius*, because of his unwearied and invincible Pains in his studying, writing and preaching. *Johannes Grammaticus* was surnamed *Philoponus*, by reason of the great and indefatigable Labours he addicted himself to. *Didymus*, the Grammarian and Historian, who wrote 300 Books, as *Suidas* saith, might well deserve the Title given him of χαλκίντεσς, a Man of brazen Intestines. *Apion*, the Grammarian and Philosopher, purchased the Name of Μόχθος for his assiduous Labour. Among the Moderns, *Alstedius*, a notable foreign Divine, who had studied all Arts and Sciences, and was a Person of extraordinary Industry, had his Name fitly turn'd into *Sedulitas*, one of the cleverest *Anagrams* that ever I met with. The Pains and Industry of our Dr. *Castle* is not to be expressed; he almost lost his Eyes with correcting the Press when the *Polyglot Bible* was printing, and with making his *Lexicons* of the Oriental Languages.

Some have profess'd, that they would most readily part with all their Stock of Letters for the Health which they once enjoy'd, but which they lost by too much studying; and they would be content with the Ignorance of an honest Peasant, so they might be free'd from the torturing Gour, or the Stone, or some other Diseases and Maladies which they had contracted by a sedentary and studious Life: Or if they were Possessors of much more Learning than they are, yea, as much as Human Nature is capable of, yet they would heartily wish

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wish to be stript of it all, on condition they were rid of their Pains and ill Habit of Body. I have heard that our Learned *Stillingfleet* utter'd Words to this Purpose.

What a painful Curiosity is it to be a compleat Philologist, an accomplish'd Critic, or a thorow-paced *Antiquary*? How hard is the Study of *Natural Philosophy*, which consists in finding out, and knowing the Powers and Force of Nature? What a laborious Ramble is it to go thro' *all the Sects of Philosophy*, and distinctly to examine every one of their Hypotheses, and to compare them together, and to satisfy ones self, if it were possible, which of them hath the solideest Foundation? How difficult a Task is it to be conversant in the *Histories* of all Times, Ecclesiastical and Civil? How arduous a Work is it to have an Insight into the *Mathematical Studies*, whether *pure* or *mixt*? How laborious is it to arrive to an uncommon Knowledge of *Medicine*, *Pharmacy* and *Anatomy*? It requires much Thought and Stretch of Brain to be a good *Logician* and *Metaphysician*. To be a skilful *Grammarian*, to be an able *Rhetorician*, requires that Diligence and Application, which few are willing to exert. To study and understand the *Laws* of Nations and particular Countries, and to dive into the Reasons of them, is a Performance that takes more Time and Pains than the most are ready to allow. To be acquainted with the *Colleges* of the *Learned*, and the *Clubs* of the *Fine Wits* of the Age, and to know what particular Transactions are on Foot among them, is an Employment too great to be perfectly managed. Or suppose the Man hath a mind to be a *Traveller*, what a troublesome Business is it to go gaping up and down from Country to Country, to scamper and ramble here and there, with great Danger and Hazard to pick up a little exotic Skill,

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as if there were not Learning enough *at home* to employ all his Time without stroling abroad ?

○ Lastly, the *Study of Divinity* is the greatest Labour and Fatigue of all ; for a Man must be continually reading, perusing and searching into the sacred and inspired Volumes in their own proper Languages, and in their diverse Translations, he must be conversant with all the *Fathers*, Greek and Latin, and all *Ecclesiastical Writers* : He must be acquainted with *Councils*, General and Provincial, *Cannons*, *Synodals*, *Constitutions*, *Acts*, *Decrees*, *Decretals*, *Codex's*, *Articles*, *Confessions* : He must have some Knowledge of the Writings of all Divines of Eminency and Note, their *Commentaries*, *Annotations*, *Paraphrases*, *Expositions*, *Common Places*, *Systems*, *Prælections*, *Determinations*, *Dissertations*, *Exercitations*, *Treatises*, *Discourses*, *Conferences*, *Analyses*, *Postills*, *Homilies*, *Sermons*, *Disputations*, *Diatribes*, *Harmonies*, *Conciliations*, *Vindications*, *Apologies*, *Orations*, *Theses*, *Dialogues*, *Epistles*, *Enchiridions*, *Answers*, *Replies*, *Colloquiums*, *Collations*, *Enarrations*, *Synopses*, *Promptuarium's*, *Speculum's*, *Controversies*, *Summs*, *Cases of Conscience*. He must not be a Stranger to the *Scholastic Writings* ; he must look into *Herefiologies*, *Lives*, and *Martyrologies* : In short, he must have good Skill in *Speculative*, *Polemical* and *Practical Divinity*. Thus Theology is infinite and endless, and one Labour begets another, which must needs render the Study of so many Things very painful and uneasy.

But surely, after the great Pains that we take, and the Drudgery we undergo, we are certain of meeting with that which will sufficiently compensate all our Trouble. The Lady which is so coy, and holds out so long against the Batteries of so many importunate Suitors, is some matchless Beauty and rich Fortune, and will amply recompence the

Person

Person who shall have the singular Happiness to win her. He that hath sweat so long at his Laboratory, and blown the Coals with such ardent Zeal, will at length receive an Answer of his Hopes in the Production of his beloved Elixir: But alas! not only the *Enquiry* after Knowledge, but the *Enjoyment* of it is afflictive and vexatious: Which is the next Thing I come to speak of.

In the *actual Possession* and *Enjoyment* of our acquired Learning we find Trouble and Uneasiness: Here that of *Solomon*, which was mentioned before, is experimentally true, *In much Wisdom is much Grief*, for none have such a Sense of their Deficiency in Knowledge as the most Knowing. To see that there is still so much Ignorance remaining, and that the Knowledge we have is so mean and little, to reflect on the *Vanity* of the Purchase, as well as the *Dearness* of it, is enough to deprive us of all the Pleasure which we thought to have taken in it. How fruitless are the Chases of studious Minds? After most of their Disquisitions they are not a jot the wiser; they are only ignorant with a Grace, and Fools with Discretion.

Again, it is a Trouble to see a mere Shew of Learning pass for that which is real; to observe, that a great part of that which is generally voted by the World to be Knowledge, is little worth. It is some Regret to a wise Man to behold what a Cheat there is here; many pretend to good Letters, but have a very small Share of them: There is not half that Learning which there seems to be; some deal altogether in Quotations; they tell the World what others, not themselves, say; a cheap and easy way of making Books. Indeed, most of our Writers trade altogether in the Notions which other Authors have furnish'd them with, but they give us none of their own Manufactures. Thus they may

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may be said to be Learned with other Mens Learning ; but this is not the Learning of their Brains, but of their Books.

Here it is to be observed, that many would have their Learning measured by their Libraries ; as if there were some strange Vertue in the very having *Octavo's* and *Quarto's*, but more especially *Folio's*, rang'd on their Shelves in good Order. Far be it from me, to disparage or envy the vast Collection of printed and written Volumes which are in the Possession of some of our Nobles, and of our most Learned Prelates, especially one of them, my Right Reverend *Diocesan*, which all the Learned resort to as to an inestimable Treasure procur'd and laid up with infinite *Care* and *Judgment*. They know how to *use*, as well as *acquire*, the numerous Monuments of the Antients, and the Productions of the Moderns ; and Posterity will reverence and bless the Memory of such generous Benefactors, who have furnish'd them with these great Amassments of Learning : But it is another sort of Persons that I reflect upon, such as value themselves merely on the Number of their Books, but take no Care to understand the Quality of them. These Men are mightily pleased that their Library should appear rather like a Booksellers Shop than a private Study ; but their Volumes are too many to be look'd into : Those that take them down to dust them, handle them more than the Owners : Their main Study is to have them well bound, gilt and letter'd on the Back. This modern way of Scholars placing their Books hath something remarkable in it ; for whereas heretofore they set their Books with the *Front* forward, it hath been the late Practice to place them with their *Backs* towards them, presaging thereby that they would not trouble themselves to look into them ; This then is mere
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Shew and Pageantry. We may observe, that those that have the greatest Stock of Books, are seldom wiser than others; as those who trade in that Commodity, and have nothing else to do, are generally no more knowing than others, and some of them not so much. It is not reading and conversing with Books that makes a great Scholar; for I could instance in some Foreigners, and some at home, that were known to be Men of universal Reading, and yet are not esteem'd as the best of Writers. The true Reason is; because Books are not sufficient to make one Learned; which is handsomely observed by *Lucian* in a * witty Piece of his, which is worth the perusing. If these could infuse Learning, then *Jacobus de Voragine*, a Schoolman, call'd so for his devouring of a multitude of Books, should have been the best Scholar of his Time.

To say the Truth, Books are for Pomp and Shew rather than Use in most Mens Libraries; they stand to be look'd on, not read: And without doubt, where there is a vast Amassment of this sort of Ware, a great part of it is not worth the reading. There were even in Mr. *Seldens* Library *Taylor* the Water-Poet's Pieces. Even this Great Man, who knew how to use Books as well as any one, was pleas'd to make Room for this silly *Waterman's* Writings, which are about Four-score in all, and are now a considerable part of the Public Library of the University of Oxford. You will find in Mr. *Hyde's* Catalogue of it, that this *Taylor* hath more Titles of Books than the Reverend Prelate of that Name. But so it is, to have Shelves, and Books on them, is a mighty thing: Many think the better of their Parts and their Knowledge for

* *Neis. Epistulor. q. xxix. B. C. N. A. v. 1. 1. 1.*

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this Attainment, as if this would exalt their Gifts, and inspire them with Learning: Upon as good Grounds, and no better, there was thought of old to be Vertue in *Tully's Relict*, in *Cæsar's Chair*, and *Epictetus's Lantern*, because they belong'd formerly to Three Great Men; which caus'd one to marry the first, to gain *Eloquence*; another to buy the second, to arrive at Skill in *Empire*; and another to purchase the third at a great Rate, thinking he should be as good a *Philosopher* as the Owner of it, if he studied late at Nights by it: But *Eloquence*, *Policy*, and *Philosophy*, are not so easily come by. We must not be so weak as to imagine that real inward Endowments are attain'd by mere outward Acquisitions.

But leaving Pretences, we come to Realities: Suppose a Man to be a Learned Writer, and to be able to supply the Press with Discourses of real Worth; the first Thing he was heretofore to do, or to suffer rather, was to run up and down to beg a *License Cap* in Hand, and to stand to his Verdict, who was impowered to approve of, or condemn the Copy. This compell'd many Persons to keep their Thoughts to themselves, and to abstain from making them public.

But if the Copy escapes the Licenser's Fingers, and is permitted to see the Light, then the next Thing to be done is to prepare an *Epistle Dedicatory*, to accost the Patron; wherein the Flattery is so palpable and gross, that the Sincerity of the whole Book to which 'tis prefix'd, is oftentimes call'd in Question. It is the only Thing of all that an honest Author hath written, that he repents of: No sooner doth the Copy come reeking from the Press, but 'tis bound up in *Gilt Calf*, to be presented to the Patron: So that whether the Author hath the Protection and Favour of the Person he offers it to,

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or not, he hath the Honour to be a *Benefactor* to his Patron : Whatever is so expended is the worst Money a Man can lay out, but then there is a *Tacit Wipe* goes along with the Cost, which makes Amends for it, for *Golden Calf* may be thought to be an Emblem of his *rich Patron*.

After this, there is a double Mischief yet to encounter with, the *Reader* and the *Bookseller*. As to the former, the Learnedst Authors find it difficult to meet with such as will with Candour peruse what they have written : Their Freedom of Words and Thoughts (tho' very innocent and justifiable) is sharply tax'd, they are defam'd and reproach'd, and they suffer a kind of Martyrdom. And it may be observ'd, that those Men who are not able themselves to write to any Purpose, are the greatest and fiercest Censurers of those that exercise their Talent that way. None so much detract from Mens Writings as the *Ignorant* and the *Lazy*, tho' one would think the former should be glad to be instructed, and the latter should be content that there are some People that will take Pains in the World. These generally are the Men that pretend to give Rules for the Style of Writers, and presume to lay Restraint upon Authors. If they have nothing to object, either against the Subject, or the Manner of their handling it, they complain that they see the Press on work too fast ; But this is no other than silly impotent Envy ; and the Truth at the bottom is this, that those who blame good Authors for appearing in Print too often, would not have them appear at all, which is the Blackness of Spight and Malice : This hard Fate makes some cautious of writing, and when they venture into the Public, they are *Anonymous*, imitating the Antient *Linnæus* who lay *Incognito* behind his Pieces, and heard what the Beholders said of them.

This

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This Envy, that hath attended the publishing of Mens Writings, and the ill Reception which they so often meet with, hath cramped the Genius of the best Wits, and hath made them dislike what they have composed, or envy the World the Advantage of it. Thus *Dionysius Cretensis*, who writ the *Trojan War*, ordered his History to be buried with him, and it was so: Tho' we are told, that many Years after, namely, in *Nero's* Reign, when there was an Earthquake, the Grave was opened, and the Book (which is said to have been lock'd up in a Chest) was disclosed. The famous *Virgil* would have had his Works burnt; *Luther* wish'd that all his Books were buried nine Ells deep in the Ground: *Sir Walter Raleigh* burnt his Second Part of the *History of the World*, upon his Booksellers telling him that the First Volume did not sell: *Sir Philip Sidney* gave Order that his Writings should have the same flaming Fate.

Or, if Authors themselves will not burn their Writings, others will do it for them: witness the fiery Zeal of the *Oxford Convocation*, in the Year 1689, that produced a Decree for committing several Books to the Flames. This was the old Practice of some Folks, they thought themselves never so well employed as when they vored Books to be *Heretical*, and then consumed them to Ashes. But *Luther* was even with these Book-burners, for when the Doctors of *Lovain* committed his Writings to the Flames, he did the same to the *Popes Bulls and Decrees*; yea, and in the Presence of the Students of the University of *Wittenberg*, burnt the *Canon Law*. Here is an easy Retaliation, and any one may exercise this Piece of Revenge when he pleases.

Then for the *Bookseller*, (and here I would be understood to speak of *some* only) the great and meri-

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glorious Feat is to make the Author study and write
grate; and it is likely that his Ears will be fill'd
with Complaints of his Books lying too long upon
the Stall. For I must acquaint the Reader, that
the Case of Books and Booksellers is much altered
from what it was heretofore: Their Custom was to
print any good Copy that was commended to them
by those that could judge of Books, and they trust-
ed to the Goodness of the Books, and seldom or
never succeeded ill: But of late it is otherwise, and
proves to be of very ill Consequence; they will
print no Books which they think will not go off in
a very short Time, whereas heretofore the Men of
that Trade thought it was very well if an Impres-
sion went off in a Year or two, or more: But now
they are all on a spur, and they care for no Copies
but such as will vend speedily, and accordingly
they take in any little Stuff that they think will be
of quick Sale. This very Thing, if it continues,
will be their Ruin, for hereby they discourage good
Authors, and exclude substantial Writings on wor-
thy Subjects.

But then I have here a Topick of Consolation
for the Learned Author, whose Writings are despi-
sed, which is the Thing I'm now treating of. It
ought to be no Trouble to him that his Book sells
not, that he finds some Pages of it made use of by
Pastry-Cooks; for it may be a Sign of its Worth,
because the Judicious Chapmen are but few, and it
may be, are less able to go to the Purchase of it.
Many Books have a great Run, because their Sub-
ject gratifies the worst, who are the greatest Num-
bers always: The Badness of a Book often gives
Vent to it; and sometimes mere Novelty or Diver-
sion are the only Arguments why it is bought up.
Sometimes a Commendatory Epistle or Preface from a
reputed Judge, and sometimes a special Command in
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the Title Page sets off the Performance: At other Times 'tis mere *Lottery*, and he that undertakes to give an Account of it, loses his Labour. Writers have the same Fate with Fashions, they come up by Turns, and march off again; he is an unwise Man that is concern'd at this: But however, it must be reckon'd one of the Evils and Mischiefs that attend *Learning*. Another Plague is, the *Corrector of the Press*, if he may be so call'd, who hath no Skill in that Work, but is either ignorant or careless; for so it is that such a one is too often set about that Employment, and thereby many a Book is render'd faulty, and the Sense of the Author is wretchedly marr'd, and the Book comes into the World with more Faults than its own. This is one of the Evils and Calamities which Writers are liable to, and which makes the Study of Sciences uneasy and troublesome: But this by the by.

To return to our main Point, and to draw towards a Conclusion, the *Right Use* of all that hath been said, and which was my Purpose and Design in all my Remarks and Observations on *Human Learning*, is this, that we form true Conceptions and Apprehensions concerning this Matter, and that we act accordingly, that is, that we entertain not those mere conjectural Notions, and precarious Theories, which we are presented with by some Professors of Sciences, but that we learn to discern between Shadows and Substance, to reject and despise what is trifling and light, and fix upon what is solid and weighty, and deserves the Name of *True Knowledge*: And when we have attain'd to this, the next Work is to *make use of it* to the best Purposes, that is, for our own Improvement, and the cultivating of our Minds, and for the necessary Uses of Life, and the Civil Advantage of the Community, but especially to the Purposes of Religion,

&c.

of Humane Knowledge. 175

At other Vertue and Piety. Give me leave to urge this
rtakes to from the fatal Experiences the World hath had,
Writers and hath at this Day, of the *mischievous Abuse* of
me up by Learning, and of all sorts of it. 'Tis well known
unwise that Wit, and Oratory, and Eloquence, (which
ever, are the gravest Things in all Learning) have been
chiefs that hurtful, not only to the Owners, but to others.
Corrector *Eschines* and *Demosthenes* were the Troublers of
hath no Athens, as well as of one another, and the latter
careless would never be quiet till he got the former ba-
out that nish'd: These, with other Orators in that Common-
is ren-wealth, were the Authors of all the Civil Wars in
wretch- Greece, and of the unnecessary and hurtful Wars
e World with others abroad: Yea, one of the Faculty, the
ne of the best and choicest of them all, hath left upon Re-
liable to cord, that * *Rhetoric* or Oratory is of very ill Use in
early and Common-wealths. The *Rhetorical* way that hath
draw to most prevail'd, hath been no other than Fallacy
that hath and Deceit, a working on the Passions, not on
Design in Reason, and unlawful Charming of the Affections,
in Learn- skirmishing with undue Weapons.

How hurtful other Knowledge is, we learn from
ons and abundant Instances: At the first planting of the
and that Gospel, the Heathens that were most noted for
tain, not their Wisdom and Knowledge, were the fiercest
recarious Adversaries of the Christian Religion: Their Phi-
by some sophy, their Wit, their Parts, serv'd only to
discern render them the more capable to oppose and
and de- dispute against the divine Truths of the Gospel:
1 what is Yea, we learn this from Instances among the *Chri-*
e of True tians themselves. The most eminent for Parts and
this, the Learning have done the Church the greatest Harm:
purposes The *Gnosticks* of old, who pass'd for the most
the culti- knowing Men, and thence had their Name, were

* Cic. de Invent. Rhet. lib. 1.
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intoxicated

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intoxicated with the Conceit of this, and were filled with Arrogance and a haughty Spirit, which made them so impudent as to defend the most lewd and dissolutive Practices. The Fathers of the most extraordinary Endowments fell into some of the greatest Errors: That excellent *Trinavirate* of primitive Churchmen, *Origen*, *Tertullian* and *Jerome*, who were the Learnedst of all the Ancient Writers in the Church, had the greatest Failings, both in Opinion and Practice: Especially, I will here recite what one hath observ'd of the first of them. The Strength and Efficacy, saith he, of his various Learning and Skill in all sorts of Sciences, prov'd at last a great Affliction and Mischief to him, and he was thereby scandalous to many, and the Author of ruin to them. And then, if you look over the List of the *Hetericks*, who sprung up in the Christian Church before and after these Fathers, you will still see this confirm'd, that the finest Wits were betray'd to the grossest Errors, and that Religion was adulterated by Men of the choicest Brains. *Julian* and *Bardesane* were Persons of sparkling Geniuses, which being abused occasioned the falling of their Learning with false and affected Doctrines, different from what the Church profess'd. So it was afterwards, as we see in *Artus*, *Macedonius*, *Eunomius*, *Eudonius*, *Sabellius*, *Photinus*, *Apollinarius*, all of them Bishops (except the first) and Learned Men of the first Rate, but Authors of the most detestable Errors. I might mention *Menes*, *Acacius*, *Donatus*, *Aetius*, and especially *Pelagius*, who was a great Reasoner, and

* Συμβέβηκε ἀπὸ τῆς πολυπλείας δραχέων, πῶμα ἔλασιν ὅτι καὶ μέντοι σκάνδαλον πολλοῖς καὶ ἀπωλείας ποιεῖν. Cedren. Hist. Compend.

knew how to handle an Argument, and make the best of it: And generally such Men, the Learnedest they are, the more dangerous and pernicious are they to the Church.

So it hath been in all Ages, and we may observe the same in *later Times*, especially if the Persons are push'd on to *publish* their dangerous Notions, and to disturb the Community with them. How often hath the Press been made use of, to promote ill Disputes, which have ended in bloody Wars? So that when we read that *Printing* and *Guns* were found out much about the same Time, it may remind us that there are too frequently the *same Effects* of both, and that the *Press* is as dangerous and hurtful as *Gunpowder*. How often are uncharitable Quarrels, and Divisions the Fruit of ungovernable Parts and Learning? How great is the Mischief of of conceited Knowledge? It makes Men capricious, censorious and severe; it causes them to mention with Scorn and Derision the Things and Persons they approve not of. Thus the Doctrine of the *Holy Trinity* is stiled by our late *Unitarians*, the *Atbanasian* Religion, (which they think is a sufficient Disparagement) and those that defend it are call'd *Quicumq; Men*. See the ill Effects of pretended Learning in some Modern *Theorists*, who think it no Sin to make their Schemes of Philosophy confront *Moses's* System of the Heavens and the Earth, and to confound the sacred History with Allegory. See this in the *Deists* and *Sceptics*, who use their Reason against Religion, and furnish themselves with a Stock of Arts to help them to quarrel with Scripture, and the settled Truths of Christianity. See this in *Atheists* and *Libertines*, whose Learning serves them to set a sharper Edge upon Impiety; and their subtile Heads supply them with Fallacies, which they mistake for Arguments

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against Religion and the Author of it: It must needs be so, because, if a Man doth not rightly manage his Reading and his Notions, he is so much the worse, and his Learning is made by him an Instrument of the Kingdom of Darkness. And truly I may observe, that most of the *Learning* of this Age conduces to *Impiety*: The more inquisitive and studious Men are, the more inclin'd are they generally to Infidelity.

Now then, let us suppose a Man, in whom center all the Excellencies of *Natural* and *Acquired Knowledge*, one that is as well acquainted with all the *Oriental Languages*, as if every one of them were his Mother-Tongue; suppose him exact in the First-born of Tongues, that which God himself spoke in Paradise, and in which he was afterwards pleased to communicate his Will to Mankind: That which our First Parents spoke, and wherein they expressed the primitive and more innocent Sentiments of their Minds; That Antient and most Simple of all Languages, and that most diffusive one; (for it hath spread its Roots so far that we may easily discern them in all Tongues) That, which after the Confusion and Dispersion at *Babel*, was preserv'd pure and entire, not only in *Heber's* Family, (who were none of the *Babel-builders*) but in all *Syria*, and in *Phœnicia*, that is, *Canaan*: And from *Heber* it was derived to *Abraham*, and from him to his Stock the *Israelites*, who expell'd the *Canaanites* out of their Country, and brought in the Use of the *Hebrew* Tongue, which was afterwards call'd the *Language of Canaan*; and this Tongue was kept uncorrupted even from the Creation of the World till the Captivity of *Babylon*, after which it was never pure, no not among the *Jews*, nor was it any longer the Language of any particular Nation.

Suppose

Suppose again, that a Man had perfect Knowledge of those Tongues which are near of kin to the Holy One, and are reckon'd as different Dialects of it ; say that he understands the *Chaldee*, which, after the Confusion of *Babel*, was the Mother-Tongue of the First and Greatest Kingdom, viz. of the *Chaldeans*, and which the *Jews* particularly learnt in their Captivity in *Babylon* : Say that a Man understood that mixt and motely Language which the *Jews*, after their Captivity, (having forgot their own Tongue) brought back with them, compounded of *Hebrew* and *Chaldee*, call'd *Syriac* afterwards, the Mother-Tongue of our Saviour and his Apostles, which they honoured with divine Sermons and Discourses, and all other Ways of discovering and revealing the Mysteries of Heaven.

Add further, that the Man is skill'd in that Tongue, which, after the Confusion of *Babel*, remain'd 3000 Years pure in *Sabæa*, afterwards call'd *Arabia* ; that Tongue, whose Elegancy consists in its Plenty of Words, which far surpasses that of the *Greek* and *Latin*, tho' it hath no compound Words ; that Tongue, in which the great Impostor writ his *Alcoran*, and by his Conquests propagated and spread it, so that the *Arabic* is the most used of any Language in the World, that is, not only in *Arabia*, but all *Syria*, *Mesopotamia*, *Palestine*, some part of *Persia*, a great part of *Africa*, and all along the Shore of the *Mediterranean*, and in a good part of *Europe*.

Add, that our Linguist is vers'd not only in the Oriental *Asiatick* Tongues, but in the *Ethiopick*, us'd by the *Abyssines*, and in the *Coptick* us'd by the old *Egyptians* ; the former of which is remarkable for one Thing singular and peculiar to it, namely, that whereas the Letter *A* is reckon'd the first of the Alphabet in all known Languages of the whole

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World, with the *Abyssines* 'tis commonly accounted the Thirteenth; the latter is compounded of the Antient *Egyptian* and *Greek*, and had its Rise from the several Colonies of *Grecians* that removed into *Egypt*, when it was under their Dominion; for that Nation brought in their Language with their Conquests, as is usual.

Add to these the *Chinese* Language, which hath no Alphabet, but consisted heretofore of *Hieroglyphicks*, and lately hath been made up of *Characters* instead of Letters, and said by some to be the most difficult to learn of any Language upon Earth.

Let us also take in the *European* Tongues, as the *Sounding Greek*, which is fam'd for its great Variety of Words, both simple and compound; tho' I could observe, that the *Greeks*, in all their Plenty of Words, have not one to express the *Latin* Verb *Malle*, but they do it in some sort by Help of the Comparative Adverb *μᾶλλον* *magis*. Also the *Latin* Tongue, with its several Divisions. 1. The *oldest of all*, that which was in Use among the old *Italians* under *Janus* and *Saturn*, inartificial and indigested, used among the innocent *Shepherds*. 2. The *Latin*, properly so call'd, that which the People of *Latium*, under the first Kings, spoke. 3. The *Roman*, which was spoken after the Time of the Kings, and till the Reigns of the first Emperors, and which grew to Perfection under *Cicero*, the *Antonies*, the *Hortensii*, &c. 4. The *mixt Latin*, corrupted by several barbarous and exotic Words, which lasted till the Emperor *Gordian's* Time, after which the Purity of the *Roman* Tongue quite decay'd; so that it ceas'd, especially about the Days of *Mauritius* the Emperor, to be the Language of any particular Country in the World. 5. The Tripartite Corruption of the *Latin* into *Spanish*, *Italian*, and *French*, which Languages are but broken

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ken *Latin*; and had their Rise from the Invasions of the barbarous Nations of *Goths* and *Vandals*.

Suppose the Man we speak of so general a Linguist, that he perfectly knew all these Languages, and were skill'd in the peculiar Emphasis and proper Idioms which belong to them all: Nay, let us climb higher, and with Warrant from the Apostle's own Words, suppose the Man could speak not only the *Tongues of Men*, but of *Angels*; Tongues that are turn'd (like the imagin'd Spheres) to an exact Harmony; say that he could discourse in a Seraphick Dialect, and that his Speech were like the Embassy of some Cherubim; suppose this, and much more, if you can, and yet the Apostle peremptorily determines, that a Person thus gifted, if without Charity, is but a *sounding Brass*, he may prove perhaps a *Trumpet of Sedition*, and by his large Stock of Tongues set the World together by the Ears; he is a *tinkling Cymbal*, an unnecessary Noise, a vain Disturbance. This is the low and mean Character of this voluminous *Polyglot*; he is not only insignificant and useless as to any great and excellent Purposes, but he is more capable than others of being mischievous and hurtful to the World.

But to proceed; suppose the Man to have travell'd round the whole Globe of Sciences, and intimately acquainted with every part of it, one that understands the universal System of all Arts, one that hath a Key to unlock all the Mysteries of Nature, that can give as accurate an Account of all the *Seats of Philosophy* as the first Authors and Founders of them; that besides these Accomplishments, hath penetrated into the abstrusest Mysteries of Divinity, unravell'd all Controversies, untied all Knots, and illustrated the darkest and obscurest Texts, and converses with the Fathers, and Coun-

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cils, and Commentators, not by Retail, but in *Bibliotheca's* and *Carena's*. Add further, that he is an accurate Disputant, a pathetick Orator, a witty Poet, an universal Historian, who knows all the memorable Passages from the Creation to this Day; a thorough-paced Cosmographer and Chronologer, a skilful Antiquary, that understands what was inscribed on the *Mathematic Pillars* erected by *Seth*, and the other *Antediluvian* Patriarchs, and hath got a Sight of *Solomon's Books of Trees, and Plants, and Animals*. Let us cast in all the other Ingredients of Wit and Learning, mingle together the Wisdom of the *Egyptians* with the more mystic Cabala of the *Jewish* Doctors, throw in the Schools at *Athens*, and all the admired Sages of several Countries. Let *Rome* add her cunning Conclave, and every Academy her Learned Professors; squeeze in among all these the Modern *Virtuoso's*, and all the late Masters of Human Knowledge.

This you will say is a most prodigious Composition; and too strong a Dose for any single Brain: But when you have supposed a Man to be thus accomplish'd, it may be truly said of him, that now he is fit to turn *Heretic* or *Schismatic* with greater Advantage, he is gallantly accouter'd for a *Knave* and an *Impostor*, he bests knows how to abuse himself, and deceive others: This Man may lay out his Wit in idle and obscene Drolls, he may spend his Rhetoric in sharp Invectives against Vertue and Honesty, he may prostitute the noble Flames of Poetry to vain and wicked Purposes, he may employ his Logic in Defence of Falshood and Villany, he may make use of his Philosophic Genius to disparage the God of Nature, and exalt the Second Causes above the First; he may make his Theological Skill subservient to villifying the divine Attributes, and perverting the sacred Scriptures,

and

and corrupting Articles of the Christian Faith; And in a word, he may make all his *Arts* administer to Folly and Vanity. If these be separated from Grace and Goodness, they are so far from being really advantageous to the Man, that they will be his greatest Plague; and he will one Day wish that he had never had those Talents, but rather that God had made him an irrational Brute, or senseless Stock.

Which reminds me of the last Thing I have to say, namely, that Human Knowledge and Learning may prove *damnable* hereafter, as well as pernicious here: This Light is often but a Prologue to eternal Darkness. The vast Knowledge of bad Men capacitates them for great Punishments: Their Intellectuals are enlarged, but it is to admit greater Torments, as Men stretched, but upon the Rack. Besides, they having had greater Light and Knowledge than others, they ought to have lived more exactly, and consequently their Skill and Learning, being devoid of Vertue and Goodness, deserve the most exquisite Pains of the damned. They who *know* more than others, and yet *live* worse, shall be beaten with many Stripes, and those more intolerable than what others shall feel. I hope now, from all that hath been said under this last Head of my Discourse, that I have made it evident, that Eminence of Parts and Knowledge doth oftentimes prove fatal and destructive.

Let this be a Warning to Persons of great Endowments and Abilities, to take care to make them serviceable to good and excellent Ends, to employ their Skill and Learning for the real Benefit of the World; and, if they have the Honour to be of the sacred Function, to avoid the Character which *Basil* the Great hath left us of Heretical Depravers of

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of the Truth, namely, * *They have not taught their Minds to follow Scripture, but they wrest the Mind of Scripture to their own Wills: They are indispensably concern'd to exert with all Vigour their Parts and acquir'd Knowledge in the Defence of the Catholic Truths of the Gospel, which at this Day are attack'd by some of their own Order. And lastly, those Persons, who are more immediately devoted, and set apart to Religion, ought to rectify and improve their Notions by a strict and holy Life, remembering the Advice of a great and celebrated Doctor of the Primitive Church; † Wouldst thou be skill'd in Theology, and even be worthy of Divinity itself? Then observe the Commandments, walk in the Divine Precepts, for Practice is the Way to arrive at Theory. Holiness purges and refines the Mind, and makes it capable of receiving Divine Principles, and comprehending the very Depths and Mysteries of Christianity.*

A Defence of Sharp Reflections on Authors and their Opinions.

I Have, in the foregoing Discourse, and at sundry other Times, made Remarks and Reflections, and that with some Keeness, on the Performances of several Writers of this Age, and have freely expos'd them and their unsafe and erroneous

Τὴ γὰρ τὸν λαὸν νῦν ἀκολουθεῖν ἐκ ἐκδηλοῦσιν, ἀλλὰ
 πρὸς τὸ οἰκεῖον βύλημα τὴν διάνοιαν ἥτις γὰρ τῶν διατρέψεων.
 Orat. 25. in Hexaem.
 † Βύλησι θεολόγος γινώσκων ποιεῖ καὶ τῆς διατηρᾶς αἰετῆς
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Opinions to the Censure of the Learned World; which I find is ill interpreted by some Men, and is condemned as too harsh and rigid; yea, they are pleased, on this very Account, to represent me as a Stranger to Civility and Decency, to Candour and Moderation. Wherefore I am oblig'd to clear my self of this Imputation, and here once for all and for ever, to justify my Conduct and Practice, which is no difficult Thing to do. Truly, I am heartily sorry for these Mens Ignorance, and want of Sight and Judgment, (tho' this too I am sure will be censured as *Sharp*) and I will endeavour to enlighten them, and let them see, in the first place, that what I have done is conformable to the Practice of the Wisest and most Religious Men in all Ages, for they have been free and open, and have smartly reflected on the Errors and Miscarriages, which they had occasion to remonstrate against.

I might mention the holy and inspired Champions of Truths and Piety: *Isaiah*, though bred up at Court, did not think it unmannerly to call some Great Men *Princes of Sodom*, and their Subjects *People of Gomorrah*, *Isai. 1. 10.* And this Freedom was enjoin'd him by Heaven it self, *Cry aloud, spare not, lift up thy Voice like a Trumpet, and shew my People their Transgressions, and the House of Jacob their Sins, Isai. 58. 1.* And those are reproved by the same Prophet, who say to the Seers, *See not, and to the Prophets, prophesy not unto us right Things, speak unto us smooth Things, Isai. 30. 10.* It is well known what Free-Speakers *Jeremiab*; and the rest of his Prophets, were: And *Solomon* hath told us, That the Words of the Wise are as Goats and as Nails, *Eccl. 12. 11.* Sharp and penetrating; and his own in this Book are a Proof of it, for no Man ever exposed the Vanities of the World with greater Freedom and Plainness.

John

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John the Baptist did not transgress the Rules of Good Manners, when he call'd the Scribes and Pharisees, the Topping Men of the *Jewish Church*, *Serpents, a Generation of Vipers*, Mat. 3. 7. Christ himself used the same Language often, and call'd them *an evil and adulterous Generation*, Mat. 12. 39. Yea, upon just Occasion he calls his very Disciples a *faithless and perverse Generation*, Mat. 17. 17. He that with a Scourge whipt the Buyers and Sellers out of the Temple, did not spare to lash them with his Tongue, and charge them with Sacrilege and Theft, *Ye have made it a Den of Thieves*, Mat. 21. 13. Eight times in one Chapter he denounces *Woe* to the Pharisees, and gives them no better Names than those of *Hypocrites, blind Guides, Fools, Serpents, and a Generation of Vipers*, Mat. 23. In another place he tells them, that *they are of their Father the Devil*, John 8. 44. Yea, upon an extraordinary Occasion he brands his Apostle *Peter* with the ignominious Title of *Satan*, Mat. 16. 23.

And the Followers of our Saviour imitated him in this sharp way of speaking, when they saw there was Reason for it: *Ye stiff-necked and uncircumcised in Heart*, was *Stephen's* Language to the *Jewish Sanhedrim*, Acts 7. 51. *Elymas* is stigmatiz'd with this Character by *St. Paul*, *O full of all Subtilty and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness*, Acts 13. 10. which would be call'd *Railing* by some Men in our Days. How severely doth this Apostle handle the *Corinthians* in his first Epistle to them, for their Contentions and Divisions, their tolerating the incestuous Person, their going to Law in Heathen Courts of Judicature? He gives them no other Title than that of *Carnal*, chap. 3. v. 3. He tells them he must come with his *Rod*, chap. 4. v. 21. And he is so free as to question whether *there be a wise Man among them*, chap. 6. v. 5. The same Apostle tells these *Corinthians*, in his

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his second Epistle to them, that he *will not spare them, but will use Sharpness*, 2 Cor. 13. 2. 10. which our fine-mouth'd Moderns would call *Rudeness* and *Ill-breeding*. The Style which he uses to the Judaizing Christians of the Church of Galatia is, *O foolish Galatians, who hath bewitched you, that you should not obey the Truth?* Gal. 3. 1. And he calls the False Teachers among the *Philippians Dogs*, Phil. 3. 2. He is not backward to quote, and thereby to authorize the Heathen Poet, who thus complimented his Countrymen: *The Cretians are always Liars, evil Beasts, slow Bellies*, Tit. 1. 12. St. John in plain Terms pronounces him a *Liar* who *saith, he knows God, but keeps not his Commandments*, 1 Ep. 2. v. 4. And again, chap. 4. v. 20. *If any Man saith, he loves God, and hates his Brother, he is a Liar*. For which rude and unmannerly Language the nice Men of this Age would presently draw upon him.

That particular Persons may be named, and reflected on without Offence, we learn from the Practice of this Apostle, who, in his third Epistle, exposes *Diotrephes* as a *prating Fellow*, and one that used *malicious Words*, and was for *Pre-eminence*, that is, he affected domineering in the Church. And must we find fault with the Apostle St. Paul for particularly mentioning the Names (as well as the Faults) of *Hymenæus*, *Philetus*, *Hermogenes*, *Alexander* the Copper-Smith? Or was our Saviour to be blamed, and to be thought ill-manner'd, because he named the *Nicolaitans* in his Epistle to the Church of *Ephesus*, and again in his Epistle to the Church of *Pergamos*? We pretend to make the Scriptures our Rule, and why not in this, as well as in other Matters, that is, in speaking our Minds with Plainness and Freedom, and giving Persons and Things the Names which belong to them? I stand ready to make this Proposition true; That
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he who condemns all Sharpness of Style, condemns half the Bible, and even a great part of the New Testament. I will only mention this, before I go off from this Head, that *παρρησία* and *παρρησιάζεσθαι*, as they signify *Freedom* and *Plainness of Speech*, whether in our Saviour, or in his Apostles, are taken notice of in the Writings of the Evangelists and Apostles, no less than Fourteen times as highly commendable and praise-worthy.

But it will be said, these Persons whom I have produced, were *inspired*, and therefore they are above our Imitation, and we ought not to make their Practice our Rule: But there can't be a more silly Plea than this; for the *Inspiration* of those Persons did not authorize them to say or do any thing that is blameable, any thing that is indecent and rude; but it rather requires that they should be exact in their Words and Expressions, which is one Indication to us that they spake from Heaven: Therefore, if Freedom and Sharpness of Style be a Fault, we must be forced to censure and condemn the Divine Order, by which this Language was used and commended to us. This shews how vain and foolish the foresaid Objection is.

But further, to silence these Mens Plea, I will proceed next to let them see, that this hath been the Practice of others besides the inspired Writers. It hath always been an allow'd Custom in every Age for the Inquisitive to look into and examine the Opinions of other Men, and to criticize upon them with some Sharpness, if they saw Occasion for it. *Dionysius* of *Halicarnassus*, in his Piece of *Curiosity*, censures *Thucydides's* History of the *Peloponnesian* War as a very sorry Performance. I might mention *Josephus* and *Apion*, both of great Merits, who had severe Elings at one another. *Plutarch* will not allow *Herodotus* (commonly call'd the

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Father and Prince of History) to be fit to write History. And before this, *Tully*, in his first Book of *Laws*, had told us that *Herodotus* is a fabulous Author: *Aulus Gellius* is known to be a Learned Censor in his Writings: *Longinus* was a Judicious Criticizer on the Performances of Poets and Orators in his *vel vices*.

But these and several others I dismiss, that I may present the *Christian* Reader with those of his own Character and Profession, who are very numerous. How smartly do the *Primitive Writers* and *Fathers* handle the *Jews* and *Heathens*, and the *Hereticks*, and others whom they undertook to confute? How impartially do they inveigh against those whom they believe to be in an Error? *Clement of Alexandria*, in his *Stromata*, gives us his free Thoughts concerning a vast Number of Authors. *Tertullian* is full of Salt and Fire, when he is confuting the *Marcionites* and *Valentinians*, the *Jews* and the *Idolatrous Gentiles*, and whilst he is eager in defending the true Faith. *Origen* lashes *Celsus* and his Accomplices with great Severity: Who is ignorant of the Satyrical Wipes of *Arnobius* and *Minutius Felix*? *Lactantius*, in a sarcastic way, baffles the vain Religion of the *Gentiles*: *Athanasius*'s Style is poignant when he grapples with the *Arians*, and so is *Optatus*'s against the *Donatists*: Yea, concerning the former of these Writers, the great Dr. of the *Sorbon*, *Du Pin*, hath this Observation; [When he attacks his Enemies, he spares them not in the least, but on the contrary uses the most smart and emphatical Words that can be found to cover them with Confusion; and to render them odious, he makes no Scruple to load them with the most reproachful Names which they have deserved]. *Hilary* is all on Fire when he writes against the *Arians*, and their Outrages and Persecutions. He that

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that hath read *Gregory Nyssen's Orations* against *Eunomius*, in Defence of the *Trinity*, will be apt to say, that this Great Man treated that Adversary with a Whip rather than a Pen. *Basil the Great* chastises *Apollinaris*, and the Disciples of *Arius*, with some Roughness: *Gregory Nazianzen's* *Invectives*, and even against the Apostate Emperor, shew the Height and Ardency of his Spirit. *Epiphanius* is not tame and drowsy in his *Panarium*, when he detects the Errors of Heretics. *Chrysostom*, tho' generally smooth and flowing, is harsh and severe when his Subject calls for the Alteration of his Style, and particularly his Language is cutting on vicious Clergymen and bad Women. *Jerom's* vigorous Pen is admired by all who have read him, and especially we can't but take notice of the smart Treatment which he gives *Rufinus* and *Helvidius*, *Jovinian* and *Vigilantius*, and all the *Pelagians*: And *Rufinus* was not behind-hand with *Jerom*, but replied upon him with some affronting Expressions. *St. Augustine* had a shrew'd Bruise with *St. Jerom*, occasioned by an Epistle of the latter concerning the Contest between *St. Peter* and *St. Paul*; and his Style is very severe against the *Manichees*, the *Donatists* and *Pelagians*. *Prosper* imitates him in this, as well as in other Strokes of his Pen; and several other Fathers of the Christian Church when their Pens sharp when they encounter the Adversaries of Truth, yea, tho' those Adversaries be their Christian Brethren.

To descend lower, we have other Examples in the Ages following of all Ranks and Classes of Learned Writers, who reckon'd it no Fault to judge freely of other Mens Writings, and to correct them with a great deal of Spirit, when they thought they deserv'd it. *Photius*, the Learned Patriarch of *Constantinople*, passes Censure in his

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Bibliotheca upon Grammarians, Philologists, Poets, Orators, Historians, Philosophers, Physicians, Divines, (in all about 200) who writ before his Time, and his Performance is approv'd of by all Learned Men. How free and open is *Trithemius*, in his *Catalogue of Ecclesiastical Writers*, in his Characters of all the Persons he recites? *Paulus Jovius*, *Hector Boetius*, *Polydore Virgil*, *Sixtus Senensis*, *Platina*, are all of them free Censurers of other Mens Writings and Actions. What do we think of the whole Army of Critics, who have endeavoured the Emendation of the Writings of the Ancients, and restoring them to their genuine Sense? *Rosinus*, in his Books of *Roman Antiquities*, binds not himself up from dooming or acquitting what Authors he pleases. *Cælius Rhodiginus* deals with all Writers according to his particular Judgment of them. Both the *Scaligers* take the Liberty to pronounce concerning other Mens Writings according to their own Taste. *Casaubon* was a Magisterial Critic, and his Learned Censure on *Baronius's Annals* is a considerable Instance of it. *Drusius* found Plenty of Faults in *Junius* and *Tremellius's* Version. *Caspar Barthius*, in his *Adversaria*, corrects and amends Authors at his Pleasure. *Erasmus*, in his Prefaces to the Writings of the Fathers, hath not sparingly pass'd his Judgment on them; and his *Moria Encomium* is all of it a sharp Reflection on the Studies and Manners of the Clergymen of his Age.

No Man can deny that *Luther* and *Calvin* took upon them to arraign the Opinions of the Times they liv'd in, and they furnish us with hard Characters of them. *Bellarmino*, in his Book of *Ecclesiastical Writers*, criticizes on Four hundred Authors. The *Centuriators* of *Magdeburg* go thro' all the Ages of the Christian Church till their Time, and take the Freedom to censure Authors and their

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Sentiments. And *Osiander*, in his Abridgment of the *Centuriators*, and his own Additions to them, gives himself a Licence to declare his own Judgment concerning the Doctrines and Practices of those Persons he records. *Possevinus* descants without Controul on all Authors, both Antient and Neoteric, in his *Bibliotheca* and *Apparatus Sacer.* *Baronius* and *Salianus* represent the famous Historian, *Josephus*, as defective in the Truth of the Matter he relates, and in Point of Chronology. The incomparable *Ihuanus*, in his History takes Leave to censure whom he pleases, and to transmit Characters to Posterity. *Erasmus* did not spare *Paracelsus* when he writ against his wild Notions in Physic and Chymistry. *Castellio* and *Besa* shock'd one another about the Translation of the New Testament. Who is more free than *Melebius*, *Adam* in his Lives of Illustrious Men? *Salmasius* and *Petavius* dwell'd one another with their Pens. The latter of these, in his *Dogm. Theolog.* spares none of those Writers who he thinks are any ways Heterodox: He is smart upon *Eusebius* and *Jerom*; he tramples upon *Daille*, and treats *Usher* after the same rate. *Spanheim* and *Salmasius* thunder'd upon each other. *Morinus* animadverted with some Sting on the Sentiments of *Mercer*, *Scaliger*, *Maassius*, *Salmasius*. The younger *Buxtorf* writ against *Lewin* Chapel, with no little Fervour, about the Hebrew Points. Who more cutting than *Stephens* the Elder against the Romanists in his *Apology for Herodotus*? *Grotius*, tho' a modest and wary Writer, in some of his Letters censures with a wonderful Freedom the Writings of those Great Men, *Petavius*, *Casaubon*, *Salmasius*, *Heinsius*, *Selden*, and represents some of them in a very odd Figure and Shape. More particularly, he rifles *Salmasius's* Performance upon *Simplicius*, and blames him for his singular Opin

ons and Paradoxes, for his wrangling about mere Words, for his Inconsistency with himself, and for the Disorder of his Thoughts : And especially, he saith several Things which are much to the Disparagement of *Heinsius* upon *Nonnus*, whom he makes a Plagiary, and a very sorry Critic, and charges him with Absurdities and Contradictions. *Maresius* took *Grotius* to Task, and he drew his Pen against *Voetius* and *Daille*, tho' of the Protestant Communion. So Mr. *Claude*, the Minister of *Charenton*, combated Mr. *Arnauld*, as well as *Novet* the Jesuit. The Learned *Valesius* fell upon Archbishop *Usher* for his Opinion about the *Septuagint's* Version. *Rivet's* Style was smart and racy against *Amynald* and *Grotius*.

Mr. *Balsac*, reckon'd in his Time the Eloquentest Man in *France*, and the most acceptable at Court, had sharp Bickerings with Father *Goula*, and several others, and he satyrically reflected on *Charron's* Writings, especially his Book of *Wisdom*. The Thoughtful Mr. *Pascal*, under the Name of *Louis de Montalte*, in his *Provincial Letters*, expos'd the Jesuites and their Writings, and laid open the irreligious Maxims, and prophane Principles, with which they are stuff'd ; and one of his Letters is wholly spent in justifying his sharp *Reflections* upon them. The famous *Des Cartes's* Opinions were oppos'd by Plenty of Writers. Father *Bouhours*, in his last *Dialogues*, attacks all the Learned World, and riots in censuring both Antient and Modern Performances, and is a Catholic Judge of Wit, and Censor of Language ; yet he is admired for his fine Raillery, and his critical Boldness : Most Readers applaud his unusual and surprizing Thoughts and Elevation of Mind. Monsieur *de la Bruyere*, in his *Characters*, mentions particular Persons, and is piquant upon them, and yet he is

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look'd upon by good Judges as one of the best Writers the *French* have. *Le Moyne*, a *Leiden* Divine, in his *Varia Sacra* bears hard upon a great many Learned Writers among the Antients and Moderns, corrects some noted Critics, as *Salmasius* and *Petit*. *Isaac Vossius* and Father *Simon* handled one another pretty roughly.

This latter, in his *Critical History of the New Testament*, lays about him very freely, and censures all Writers at his Will, some of the Antient Fathers of the Church, and some *Jewish Rabins*, but especially he falls foul on later Writers, and most of them Divines. He reflects upon *Beza*, *Peter du Moulin*, *Dr. Lightfoot*, *Dr. (now Bishop) Burnet*, whom he will by no means allow to be an able Critic, *Bishop Fell*, *Nic. Fuller*, *Bishop Walton* and his *Polyglot*. He censures *Castellio*, *Junius* and *Tremellius*, *Turretine*, *Spanhemius*, *Morinus*, *Hottinger*, *Isaac Vossius*, the *Buxtorfs*, *Lively*, *Pool*: He spares not *Pagnine*, *Arias Montanus*, *Erasmus*, *Kircher*, *Arnauld*, *Godeau*, *Ame-lote*, and several other Translators of the Bible. His *Bibliothèque Critique* is full of personal Censures, as on *Calvin*, *Bucer*, *Pelican*, *Sebastian Munster*, *Muretus*, *Maldonat*, *Arnauld*, *Boileau*, *Du Pin*, *Du Hamel*. Under a disguis'd Name he hath made Critical Reflections on *Dr. Grabe's* new Edition of the *Alexandrian MS*, and hath with great Freedom expos'd that Work. The Bishop of *Meaux* violently attack'd this *Mr. Simon*, and was attack'd again by him. *Mr. Du Pin*, in his *New Bibliothèque*, takes the Liberty to pass Sentence on some hundreds of Ecclesiastical Writers. *Mr. Le Clerc*, a Master in Critical Art, favours no body, no not his Friend *Mr. Lock*; he finds fault with him for his want of Skill in the Tongues and Critical Learning, and in History and Divinity, which made him unable to explain *St. Paul's Epistles*; he blames him for far-fetch'd

fetch'd and forc'd Interpretations. Mr. Bayle's Business, in his *Dictionary*, is to detect and rectify the Mistakes in Authors, and indeed he hath done it to a Wonder.

I find, in the late Accounts from abroad, that Mr. *Fourmont* hath lately, with some Violence, chastised Father *Calmet* for his disparaging Rabbinical Learning. Count *Herbstein* hath vindicated the Mathematical Studies with great Vigour and Spirit against Mr. *Poiret*, who had blacken'd them. Dr. *Andry*, a Physician of *Paris*, hath roundly taken up a Dr. of the same Faculty about *Lent-diet*, and exposes his Arguments for it as weak, false, and strain'd. *Langius*, an *Helvetian* Philosopher, hath shew'd his Dislike of Dr. *Burnet's* Description of the *Deluge*. *Phileleutherus* had laid open Mr. *Le Clerc*, and shew'd his Inability to censure and amend the Greek Poets. Father *de Laubrussel* hath lately censur'd Mr. *Dodwell*. Thus I have shew'd how great Numbers of Men of Learning and Worth have employ'd themselves, and that with great Applause from the Commonwealth of Learning, in free censuring of other Mens Writings; and 'tis to be observ'd, that this was done by most of them when they were somewhat advanced in Years, and had arrived to Maturity of Judgment.

But what is this to *us*? May some say; we are not to make Foreigners our Pattern. Can you produce any Examples at home of Wise and Religious Men, that have employed their Pens in discovering and exposing the *Errors* and *Faults* of others, and that with a *sarcastic* Style, where there is Occasion? Yes, this is easy to do; this is what some of our Learnedst Men that are deceas'd, and others now alive, and great Doctors of our Church have done, and with the Approbation of all Judicious Persons. The Compiler of the *Ecclesiastical History*

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of Britain, *Cent.* 8. observes, that the Disorders caus'd by some Men in the Church and State, have been warmly animadverted upon by Persons of Sincerity ; and accordingly he sets down the Heads of a Letter of our venerable *Bede* to *Egbert* Bishop of *York*, wherein he takes notice, with all the Plainness imaginable, of several Irregularities in the Church, and boldly advises to a Reformation ; and then the Compiler adjoins this, *The Satyr and Declamation in this Epistle shews the pious Zeal and Integrity of the Author.* Again, of *John* of *Salisbury*, a Clergyman of Distinction and Worth, in the 12th Century, he saith thus, *He had a great Share of Courage, and took a noble Freedom in his Reproofs with Persons of the highest Station : Where he thought the Interest of Vertue and Religion concern'd, no regard of Quality or Friendship could overawe him :* And this generous and impartial Freedom is to be seen in his Writings, which we have at this Day ; there is a pungent Salt to be felt in them. Whoever hath read *Matthew Paris's* excellent *Chronicles of England*, must pronounce him a smart and biting Historian. If we look into the Writings of *Whitgift* and *Cartwright*, we shall find that there are hard Words exchanged between them. Bishop *Jewell's* *Defence of the Apology of the Church of England* against *Harding* shews, that he thought it no Sin to sting his Adversary. Bishop *Andrew's* *Tortura Torti*, and Bishop *Bilson's* Answer to *Jacob*, acquaint us, that the Ink they wrote with, wanted not Vinegar.

The *Invectives of Fenarcentius* against the *Calvinists* were answer'd by the Pious and Learned Mr. *Perkins* with much Acrimony : This same Learned Author was tart upon *Arminius's* Writings. *Sutcliff* chastised the *Papists* with extraordinary Zeal and Sharpness, and was applauded for it. *Abbot*, Bishop of *Salisbury*, treated the *Arminian* Doctrines with

with the like Ardour. It must be own'd that Bishop *Morton* was a grave and solid Writer, but his *Replies* to those who writ against him, discover his satyrical Resentments. The Learned Divines, who answer'd Mr. *Selden's* Book of *Tythes*, thought it not ill Manners to use very severe Reflections: Nor could that Great Man be angry with them, if he were sincere in his Motto, *Περὶ πάντων ἐλευθερία*; which was the very Foundation of the *Royal Society* afterwards, as their known Motto tells us. Whoever reads *Usher's Answer* to a *Challenge made by a Jesuit*, will find him a brisk Champion, and one that falls upon his Adversary with hard Blows.

Mr. *Chillingworth*, in his Book entituled, *The Religion of Protestants a safe way to Salvation*, is accounted a close Arguer, and that very justly; but he thinks fit to be severe in his Reflections on the Person whom he hath to deal with: The Epithets he bestows upon him are, *absurd, silly, impertinent, void of Sense*, and he tells him *he can't make a Syllogism*: He charges him with *Trifling, Boys-play, Hypocrisy, Dishonesty, Immodesty, Delusion, Cheating, Ignorance, shifting Evasions, impertinent Cavils, frivolous Exceptions, injurious Calumnies, inconsequent and sophistical Deductions, ridiculous Impudence*. He bids him *rub his Forehead hard*, and tells him *he speaks neither Truth nor Sense*: He insults him, he plays upon him, and sometimes his Sting is most piercing when he seems to hide it: He derides, he exposes him, and makes this his great Business, next to the Defence of the Cause he undertook. It seems this Great Man did not think that this sort of Treatment was inconsistent with sound Reasoning and just Arguing.

It is known how Bishop *Brambal* handles *Hobbes*. Even Dr. *Hammond*, who is gentle for the most part, is not very soft in some of his Polemic Writings,

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ings, and particularly against *Blondel*. Bishop *Hacket* counted it no Crime to be severe upon Archbishop *Laud*, in the Life of Archbishop *Williams*. *Glanvil* was no Passive Author. Dr. *Beaumont*, in his *Observations* on some of Dr. *More's* Writings, shews, that he can give an Edge to his Style upon Occasion. Bishop *Pearson*, in his *Vindication of Ignatius's Epistles*, takes up *Dallæus* very short, and charges him with *Ignorance, Folly, Dreaming, Falshood*. Dr. *More* lov'd to exercise his sarcastic Wit, as well as his Judgment, in most of his Writings, especially when the Gentlemen of the Church of *Rome* came in his way. None could be keener on these than the famous *Stillingfleet*, in his *Vindication of Archbishop Laud's Relation of a Conference, &c.* he thinks he doth *T. G.* no wrong, when he loads him with the Imputation of *Immodesty, Impertinency, Absurdity, Self-contradiction, Falsifying, Fraud, Forgery, Juggling, Conjuring, Imposture*, and every where he is pleas'd to ridicule that Writer. Afterwards he charged *T. G.* and the other *Romanists* that writ against him, with *Nonsense and Contradiction, Blindness and Dotage, Hypocrisy and Fraud*; he complements them with the Titles of *Superstitious, Fanatics, mad Men*, and *no Christians*: In short, he first strips them, and then lashes them. This Learned Prelate thought it not below him to reprimand Mr. *Lock* for joining with another Writer in rejecting *Mysteries*, and afterwards he was pleas'd to maintain his Point against him, and to take on him the Trouble of baffling his groundless Doctrine of *Ideas*, which he doth not without some sharp Jerks. Bishop *Patrick* lets fly his Satyr against the Author of the *Touchstone*, as well as he did before on another Occasion. Dr. *Carve*, in his *Lives of the Fathers*, takes the Liberty to censure many of their Opinions and Doctrines as erroneous, and no ways conformable

conformable to the Evangelical Discoveries made to us; and by the by he censures *Photius*, *Baronius*, *Erasmus*, and other Writers. Mr. *Bright*, in the Life of Dr. *Lightfoot* which he drew up, and prefix'd to his Books, freely gives his Judgment of the Doctor's Writings, and in several Particulars shews how he was mistaken.

Dr. *Tillotson*, in his Encounter with Mr. *Serjeant*, exposes him as a Man of very weak Intellects, void of ordinary Logic; he represents him as a poor, shallow Creature that had not a Share of Common Sense. His Grace, the present Archbishop of *Canterbury*, is not over-moderate (as he himself owns) in his Attacks on *Pulton*, and other *Romish* Priests in King *James II's* Reign; and some others, in their printed Papers, against the Papists in those Days, were not very curious in their Language, but most worthily shew'd their just Indignation against those of that Communion, by the Asperity and Smartness of their Style.

The inquisitive and indefatigable Dr. *Hody*, in his late Book of the *Original Texts of the Bible*, contends not only with *Isaac Vossius* about the History of *Aristeas*, but he corrects and chastises *Jos. Scaliger*, *Heinsius*, *Fr. Junius*, *Salmasius*, *Serarius*, *Salianus*, *Gretser*, the *Buxtorfs*, *Petavius*, *Ricciolus*, *Lud. Capellus*, *Gerard Vossius*, *Morinus*, *Usher*, *Walton*, *Lightfoot*, *Simon*, *Cave*. Those that have perused the Writings of the present Learned Bishops of *Salisbury*, *Gloucester*, *Lincoln*, *Exeter*, can testify, that they are far from writing without Resentment, that they are no flat and dull Penmen.

I could mention here the Lord *Clarendon*, who, in his *History* of the late *Civil Wars*, takes the Liberty to arraign or acquit the greatest Persons of those Times, and to transmit the Character of them to Posterity, according to his own Opinion and Judgment.

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But to confine my self to our *Divines*, there are others, besides those I have already named, who reckon it no Crime or Indecency to censure and reflect upon one another; as Dr. *Bull* and Dr. *Tully*, Dr. *Whitby* and Mr. *Norris*, Dr. *Alix* and Mr. *Whiston*, Dr. *Claget* against the latter in a pretty assuming way. Some of the Reverend *Convocation* combated one another with some Eagerness, yea, they spared not some of the Right Reverend Fathers. Bishop *Bull*, in grappling with his Adversaries of several sorts, especially with Mr. *Clerk*, whose *Antenicensismus* was the solideſt Piece that was written against the Bishop, is full of Fire and Indignation in all his Expressions, tho' a late Writer of his Life qualifies this as well as he can. The Author of the *Remarks on some Books lately publish'd*, lets us know, that he is perswaded he doth good Service in exposing the Errors of some late Writers, not only Laymen, but Ecclesiastics of our own Church; and in his *Preface* he owns it to be a *very necessary* (tho' invidious) *Task*. In that very *Preface* he exposes the Writer of a *Letter concerning Enthusiasm*, and he uses such harsh Terms as these, concerning him and his Undertaking, execrable Design, malicious and ignorant Falshood, false and wicked Insinuations, little Efforts of Wit and Malice, he acts a Popish part, he fights against God, he hath little regard to good Sense, he promotes *Deism* and *Atheism*, his Book is *Crepitus Satanae*. The Author's just Zeal so far transported him, that he was forced here to make use of a foreign Tongue to render the Expressions of his deserved Indignation the less offensive to *English Ears*. It seems this Learned Writer doth not think that this Language is unbecoming a Grave Divine.

He attacks Mr. *Locke* in such a Strain as this, He offers Violence to the Scriptures, he is Vain-glorious; he writes in a scornful Manner; few that ever wrote on

on St. Paul's Epistles, took less Pains to understand them; he contradicts not only St. Paul, but himself. This is Plain-dealing, and I suppose the Author would have used the very same, if he had had Occasion to reflect on some of that Writer's others Performances. He is smart upon Mr. Whiston, and saith, he suspects his Sincerity and Judgment, he finds in him wilful and studied Errors, want of Modesty, Rudeness, Railing: Some ignorant or over-nice Readers would call this Billingsgate. I had almost forgot the Learned Author of the *Reflections on Learning*, who not long since shew'd himself an *Universal Censor*, a *Catholic Critic*, sparing neither Antients nor Moderns, bringing them all under his Lash.

One of the last Authors that I have read, is a very serious and grave Writer, and of good Esteem among the Learned; but observe how he treats his Adversary, the very same Person that I have lately encounter'd with; * he charges him, that is, Dr. Whitby, with *Passion and Clamour, Scurrility, rude and clumsy Wit, wilful Mistakes, ridiculous and impious Suggestions, a Mind stubborn and reprobate, palpable Contradictions, Passion without Reason, Obstinacy, malicious Opposition, Spight*. He tells his Readers that Dr. Whitby is *shuffling and senseless, a peevish Writer, bold and impious, he undermines the Authority of Scripture by a treacherous Explication; he tells him that he has shaken off all Regard for Truth, and Reverence for Religion, and thinks by bold and boisterous Affirmations to bear down the clearest Evidence*. He freely reminds him, that he acts contrary to his Duty, and his solemn and repeated Subscriptions: Further, he proclaims it to the Public, that the Doctor wretchedly exposes him-

* Dr. Jonathan Edwards, in his *Vindication of the Doctrine of Original Sin*.

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self, and abuses his Reader with such vain, groundless, and unchristian Suggestions as are a downright Banter on the Epistles of St. Paul, and tend to expose him and his Epistles to the Scorn and Laughter of Buffoons and Atheists. In another place he tells him, That he uses such Language as would much better become a Lucian or a Porphyry, or some such prophane Scoffer at the Christian Religion, than a Christian Divine. And lastly, he is not afraid to let Dr. Whitby know, that his way of writing is very scandalous, giving great Offence to all sober Readers who have any Reverence for Truth. And I had Occasion before to let the Reader know, that Dr. Whitby is not at all behind hand with this Adversary, in the Asperity of his Style. *Phileleutherus Lipsiensis*, in his Remarks on the Discourse of Free-Thinking, (for I will now reckon him among our Natives) falls upon the Author of that Piece with the whole Fury of an Incens'd Critic, and is persuaded that he doth good Service to the Church and Religion by that rigid and magisterial handling of him. I will conclude with the late Efforts of Dr. Wells and Dr. Clarke, who have endeavoured to maul one another, and the latter hath objected to the former his Unskilfulness in the Mathematics, which be sure will be very ill resented.

Thus even our most serious Divines and Clergymen, our Prelates, our Doctors, and some of the greatest Note in the Church, are pleased to employ their Pens in censuring of Authors, and they beg no Man's Pardon for doing it in very harsh Terms sometimes: Such Persons as these, if it be their Lot to be look'd upon as Ill-bred Men, and Breakers of the Laws of Decorum, despise those that entertain such a Notion concerning them, and look upon them as incompetent Judges of Good breeding and Decency: In short, we see there is good Authority for free Censuring. It appears, that some

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of the best Writers that were extant in *all Ages*, even in the *Christian Churches*, have freely criticiz'd on Books, and smartly reflected on Authors, and they thought it not to be any Transgression of the Laws of Decency, Good Manners and Moderation. If I be an Offender then, I am not alone, there are many of the same kind; and most of them are of that Worth and Eminency, that I need not be asham'd to be found in their Company: But *they* ought to be asham'd *who* calumniate and reproach me for being there.

But I will not depend upon *Authority*, tho' no Man can have any that is more Authentic than what I have produced. I appeal to *Reason* and *Good Sense*; which tell us, that we ought to be free and open, and unreserv'd in professing the Truth, and in chastising those who openly oppose it. There must be no regard to Names and Persons when Truth is at Stake; no Consideration of Character should protect a Falshood: And it is impossible to do the Truth and Cause right, if we be not observant of this. I know some of late pretend that there must be the utmost Caution and Niceness of Style when we attack our Adversary; and we must be very smooth and soft if we design to be successful. But I crave Leave to declare my Dissent from this new Notion that these Gentlemen have taken up: (tho' I believe they are not of this Opinion in their Hearts, only out of *Design* they cherish such a Conceit, as appears from their approving a far different Strain at another Time, of which anon) These nice Men take the wrong Course to beat down the pernicious Errors of the Age, whilst they are afraid to call them and their Abettors by their right Names: These faint-hearted Creatures betray the Cause, and may be said to write booty; for while they too mildly and tamely correct Error, they encourage it.

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Again, we can neither shew our selves *Faithful* nor *Charitable* to those we deal with, if we use these *Softnings* and *Sweetnings*, which some would direct us to; for these not only encourage Error, (as was said before) but the Authors and Promoters of it: These *Soft Words* (which are so much cried up) serve to *harden* them in their Mistakes: How then do we shew our selves *Faithful* and *honest*? And we are *Uncharitable* at the same time; for it ought to be interpreted as an Act of Brotherly Correction and Reproof, and consequently of Christian Charity, to deal freely and impartially with those Persons, and to avoid all *Palliations* and foolish *Complaisance*. Those *Acids* are much more wholesome and beneficial than these luscious *Alkali's*.

If you say that *Personal Reflections* are a Breach of *Charity*, I must tell you that you understand not what you say, and you are often uncharitable when you think you are not so. For every one that reproves, or labours to confute another, whether mildly or sharply, reflects on his *Person*. He that disparages the Opinion and Doctrine, or the Conduct of any Man, (and so doth every one that reproves or confutes another) disparages and vilifies his *Person*, for 'tis the Fault of his *Person* that he reproves or refutes: Wherefore it is a vulgar Error, and an idle and senseless Quarrel and Objection rais'd by some Men, that *Personal Reflections* are not to be used by us, because they are a Violation of Christian Charity to our Brethren, and a wounding their Reputation: These Persons do not consider, that whenever we reject any Man's Opinion, and shew the Absurdity or Unreasonableness of it, and his weak Reasonings and Arguings for it, (which these very Men acknowledge to be lawful, and at some times very necessary) we reflect on the Arguers themselves; and this is *Personal Reflection*. But we

we do not hereby injure their Reputation, we only remind them how they have done it themselves: We do not treat them with Contempt, but only let them see that they have made themselves contemptible; and it would be Uncharitable Charity to our Brethren not to deal thus freely with them.

But is it fit and decent that *Clergymen* should rally and reflect on one another? Yes, without doubt; for surely what is *Faithfulness* and *Charity* in others, is much more so in them, and should be improv'd and cultivated by them: Yea, 'tis their proper Task to do it, according to the express Command given to Men of their Order, *Rebuke with all Authority, and rebuke sharply*, Tit. I. 13. 2. 15. For this authoritative and sharp Rebuking was to be executed by the Orthodox Pastors on those Teachers, (*chap. I. v. 11.*) who laboured to pervert the *Cretian* Converts by their erroneous Doctrines. The same Apostle *withstood* his Brother Apostle *to the Face*, *because he was to be blamed*, Gal. 2. 11. He often censures and rebukes the *false Brethren* and *false Apostles* in his Epistles. St. Peter with Vehemenoy reflects on those Seducers among the Clergy, who *brought in damnable Heresies*, 2 Pet. 2. 2. he calls them *Cursed Children*, v. 14. and *Dogs and Swine*, v. 22. and thro' the whole Chapter he is very severe in his Character of them, and his Censure upon them. St. Jude, in his Epistle, very smartly deciphers those Seducers, and even sometimes in the very same Words and Expressions that St. Peter used. I could observe here, that the greatest Disputes and Quarrels have been among *Divines* in all Ages; but we can't reasonably think that this Order of Men would act thus, unless they were perswaded of the Lawfulness of it, and unless they were convinced that they lie under an Obligation of contending earnestly and zealously for those Doctrines and

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and Propositions which they verily believe to be adjusted to Truth; and tho' they mistake sometimes, yet their Zeal is commendable.

But may we draw our Pens against *Divines* of *Eminency* and *Great Name*? Yes most certainly, for the Greatest Men generally are addicted to the greatest Errors. In the Primitive Times the Orthodox Fathers and Writers chastised with their Pens *Eunomius*, *Eudoxius*, *Sabellius*, *Photinus*, *Apollinarius*, Men of great Note, as well as Learning: So those others whom I mentioned before, *Manes*, *Acacius*, *Donatus*, *Aetius*, *Arius*, *Pelagius*, and others, who were celebrated for their Parts and Erudition, were smartly handled by the Catholic Writers: Yea indeed, Reflections on Persons of Fame are most necessary, for these, of all others, presume, on the Figure they make, to impose upon the World, to lead Men into false Notions; and they are so vain as to think that their own Authority will vouch them. These Men therefore must be attack'd with some Vigour and Sharpness, for tame and drowsy Assaults will do no good upon them; but at the same time that we are thus free with them, we must not forget to pay them that Respect and Esteem which their Parts and Worth exact of us.

Further, let me add this, that the Original Spring of this shy Behaviour of some Men, which I have been animadverting upon, is *Infidelity* or *Indifferency*: They either do not believe the Truths of our Religion, or they care not whether they do or not: Which latter proceeds from this, that they think that those Truths are not worth the contending for. Hence it is, that they are so cool and unconcern'd, and that their Words are so soft and oily; and the *Atheists* of our Days pass for *Deists*, and *Deists* are honoured with the Title of *Men of Reason*. One of our *Divines* tells us,

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That * we must not talk Things displeasing to others, wherein their Religion is concern'd; and therefore he saith, is a good Law that Josephus in his Antiquities recites, Let no Man blaspheme that which other Nations count a God, or make their Religion. If this be good Advice, and is to be follow'd, what shall we say to all the Antient Apologists for Christianity? Did they not talk, yea, and write Things displeasing to the Jews and Gentiles? Did they not vigorously assert and defend their own Religion, and strenuously oppose that of the others? And have not Holy Men, in all Ages, whose Breasts have been inflamed with Zeal for Christianity, maintain'd and vindicated it against those who stood up to disparage and revile it? How comes it then into the Head of a grave Divine to forbid all talking for Religion, which will be displeasing to others? This is like some other Specimens of his Divinity, wherein (according to my Apprehension) he expresses but little Reverence and Concern for the Christian Religion.

What! Must we not talk any thing that we know will displease Papists, or Socinians, or Men of Pelagian Principles, or Enthusiasts, or any of the vilest Sectaries, or even Heathen Idolaters, if we should converse with them? And must no Pen (as well as no Tongue) wag against them? This is strange Doctrine from a Pulpit, and I believe this Person is the first that preach'd it: But in my Judgment there can't be a greater Demonstration of a Man's Indifferency for Religion than this; yea, this sneaking Temper carries with it a Plot to betray Religion it self. I hope I am not Uncharitable, in thinking that such Measures as these are taken by some Persons on Purpose to cherish that Principle

* Dr. Tillotson's Sermon at the Morning Exercise at Cripplegate, about A. D. 1660.

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of Infidelity, or at least Scepticism, from whence they arise: And the Promoters of it vote every one to be *hot* and *passionate* that earnestly contends for Truth; and every one is a *Railer* that freely censures Error and the Patrons of it. This was never so generally receiv'd, and so much practis'd, as in this Age, in this nice Generation; and we see what is the deplorable Issue of the want of those warm Resentments, which always are the Attendants of Truth.

Some perhaps will suggest, that the plain sort of dealing which I have recommended, is prejudicial to Peace, that it discomposes Mens Thoughts, and raises Passion and Choler, not only in the Speaker or Writer, but in those who are spoken and written against; and it is the Parent of Strife, Contention and Division. To which the Answer is easy, namely, that I am not speaking in Defence of that Anger and Contention which are unlawful; yea, I wholly condemn and proscribe them; but there is a due Anger, and a lawful Contention, and they ought to be exerted on fit Emergencies, as we learn from our Saviour's Example, *John 2. 17.* and St. Paul's Allowance, *Be angry, and sin not, Eph. 4. 26.* And St. Jude's Exhortation, *earnestly to contend for the Faith, v. 3.* This is an innocent War, and even necessary, because without this the Truth will be in great hazard: We dare not therefore maintain Peace with those that take up Arms against any Articles of our Religion. This is *taking up Peace at Interest*; (as my Lord Bacon, in one of his Essays, calls it) we shall pay dearly for it afterwards: Which may convince us of the Truth of what long since was said by one of the Ancient Greek Fathers, * *That Contention which is founded*

* Κριτικὴ ἐναντὶς ὁμονοίας ἢ κατὰ ἐκκλησίαν διδασκίαν. Greg Naz. Orat. 12.

on Religion, and a just Cause, is preferable to a vicious Harmony and Concord. Let this be considered by these peaceable Souls, (as they would be thought to be) who disallow of a free and bold Usage towards those we have just Occasion to censure.

But, say they, this is not the right Method we should take to convince them; it will serve rather to provoke and exasperate them: This is the common Cant in most Mens Mouths, yea, this *Sargon* is used by some Men of great Sense and Learning: But the Reply to it is: 1. That these sharp Censures are made use of, not for their own sake, but in order to a laudable Issue, as War and Hostilities are design'd to procure Peace. 2. If by this Method we can't convince the Persons we have to do with, we may be so successful as to shame them. When we meet with Men who make it their Business to argue falsely, and to cheat their Hearers or Readers with their false Logic, they are not to be attacked altogether by Dint of Reason; (they pretend to *that* themselves) there is no way better than to expose them, briskly to rally upon them, but with Artillery fetch'd from the Arsenals of Truth; which perhaps may cause *Blushes*, tho' not *Conviction*. 3. Tho' we are not able to convince these Persons, yet we may establish others in the Truth by our plain and downright asserting it, and our earnest contending for it. 4. If they will be provoked and exasperated, (as they call it) we are not to be charged with that as *our Fault*, any more than our Blessed Saviour ought to have been thought faulty, because the Scribes and Pharisees were highly exasperated and enrag'd against him, for laying open their Errors and Disorders with the greatest Freedom and Keeness of Expression. 5thly and lastly, None can dislike this way of handling our Adversaries, or rather the Adversaries of Truth,

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but those that are *afraid* of it, because they are conscious that they *deserve* it: But we should treat Men as they merit, and therefore this warm way of dealing with them is their Due, and we are unjust if we detain it from them.

But I am not necessitated to proceed thus; our Adversaries come over to us of their own Accord: Even those that most severely condemn that free way of speaking and writing, on fit Occasions, which I have been describing, like it very well, and practise it when it is for their *own* Advantage, and on their *own* Side. They talk to others of using *soft Words*, but it is a Cheat, for they use not those Words themselves: You shall hear them very passionately declaim against all Passion: Even whilst they inveigh against Railing, there are none that delight in it more: *They whet their Tongues like a Sword, and shoot out their Arrows, even bitter Words.* They hugg'd a certain Knight for his Gift of Ridiculing all Men and their Writings that he disliked: They applauded the *Rebearser* for his Virulent Language, who calls all that dissent from him, *Sons of Belial, Children of Belzebub, of Lucifer, Villains, Atheists.* They have set up other Buffoons to take their part, as the precious Authors of —, of —, of —: Yea, even the first Author of the monthly *History of the Works of the Learned*, tho' he promised to make no Reflections on the Writings which he epitomized, yet he took the Liberty to judge and censure both the Authors and their Writings.

Some of the Gentlemen that have drawn their Pens against the Author of the *Rights of the Christian Church*, have more especially signaliz'd themselves by their rough handling of him. Indeed this seems to have been a Catholic War; our Clergy have set all the Presses, and all the Pulpits on

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work against him ; all their Artillery hath been playing above these 3 Years upon him, and they have not done with him yet. Dr. *Hickes* is one of those that hath, with great Fury, teaz'd and maul'd this Writer, but he hath fallen into as great an Extream on one Hand as that Author hath on the other ; so that the *Doctor* deserves as much to be censured as the *Rights*, for 'tis as eligible to be an *Erastian*, as *illud quod dicere nolo*.

But he who since hath writ against the *Rights*, namely, in his *Dialogues* between *Timothy* and *Philatheus*, is the most shameful and notorious Instance of intemperate Language and a debauch'd Style, and yet is cried up and applauded by those who at other times talk loudly against *ill Words*, and *hard Words*. He hath abused the Church of *England*, and hath ridiculed all Christian Churches, and Christianity it self. The Author of the *Rights* is a very honest Gentleman in respect of *Timothy*. The *Rights* is a smooth Panegyric on the Christian Church, in Comparison of the *Dialogues*. The Author of these latter, in way of Banter, dedicates them to the *Honourable Committee for Religion*, and then ridicules all that is Religious and Serious, as *Mens Souls*, the *saving of Mens Souls*, *Heaven* and *Hell*, all which he particularly mentions with Derision : He frequently shews himself prophane and impious in his abusive applying of Scripture, and playing upon Texts. He laughs heartily at the *Reformation*, he jeers *Wickliff* and *Luther*, he vilifies *Universities* and *Colleges*.

And as for that Sacred Order of Men in our Church, whose Cause he pretends to defend, he most wretchedly exposes and ridicules both them and their Holy Function : He libels and traduces them in the most foul and dirty Language that his prophane Wit could invent. *Parsons* and *Vicars* are

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his Common-place Jests; he rips up their *lean and fat Benefices*, their *Pulpits*, their *Holding forth*, yea, (most wickedly) their *Sacraments*. He rubs them for their *black Breeches*, their *greasy Crape*, their *double Chins*, their *treble Chins*, (and sometimes he calls them *Dons with three Chins*) their *Circingles that girt six Foot*, their *Abigails*, their *powder'd Wigs*, their *scandalous Lives*, their *Ecclesiastical Censures*, their *giving Men to the Devil for a Groat or a Shilling*; and the Devil is brought in always over Head and Shoulders, and in one place he is call'd *the Orthodox Christian Devil*.

Thus doth this Bedlam rave, and all along he designedly drolls on the Priests of the Church of England, and exposes them as the vilest Wretches in the Nation. The great and just Outcry against the Author of the *Rights* is, that he most notoriously vilifies all Ecclesiastics and their Employment; and yet this Writer against him doth more egregiously act this part, and, like *Lucian* the Scoffer, he jeers his own Gods. *Martin Mar-Prelate* was a dull Ass in respect of this more impudent one, who hath publish'd the sharpest Satyr against our Church and Clergy, and all its Ministers, that ever saw the Light.

Observe here how some Men shift their Weapons; when they have done fighting with Argument and Reason, they combat the Adversary with Jest and Lampoon: As if what was not effected by being Serious and in good Earnest, might be accomplish'd by Banter, Farce and Droll: As if what was insuperable to their Wisdoms, might be conquered by playing the Fool and the Merry Andrew. And now they think Raillery is sanctified by being used (as is pretended) in the Church's Defence; Ridicule is hallow'd by the applying it in so good a Cause.

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But surely the Author of the *Rights* will think it not a little redounds to his Credit, that after the *Divines* had done with him, a *Lay-brother* is set on work to make Sport with what is Sacred, to make a *Fest of Religion* thro' the whole Performance; besides that, this Miscreant is *Lewd* and *Obscene*, and hath abandon'd all Modesty and Shame. Who would think that any *Grave Man* should animate and encourage this way of penning, and stir up this prophane and impious Wretch to write after this manner?

I might mention another Apologist for the Church against the *Rights*, who * owns that he hath treated him roughly, but not more than he deserves; for the Provocations of an Enemy may be such, as that it would be dishonourable to give him any Quarter. This Gentleman we see declares for sharp Reflections, and very sharp indeed, if no Quarter must be given. But the Party will not own that this and the like Writers are scurrilous, ill-bred and indecent: Or if they be, they hold it lawful: Those, especially who labour to retrieve and recal antiquated Truths, and are Advocates for Christian Moderation, feel the Virulency and Rage of their Pens.

But tho' these, and other Men, have thus abused the free way of writing, and have perverted the Design of it; yet the Just and Innocent use is not to be condemn'd, which is the Thing that I plead for, and no other. A Touch of Satyr is excusable, and sometimes commendable: It is no indirect way of maintaining a good Cause; yea, it is a very lawful way of chastising a bold Adversary. I am not to ask Leave of any Man, whether I shall whet my Pen against him and his Opinions: All Men

* Mr. Lewis's Examination of, &c.

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have a Right to examine the Sentiments of others, and to contradict them if they see Reason for it. Every Man claims it as his Due to justify his own Assertions, and to shew the Weakness or Falsty of others, if they deserve it: And perhaps I deal with a Person, whose Manner of treating me and his Subject, requires more Salt and Spirit in my Answer, than I should shew at another Season. It is true, I must upon my *mere private* Account lay my Hand on my Mouth, and pass by all Reflections and Affronts with Silence and Patience: The Laws of Christian Self-denial may exact this of me. But when Religion it self, and any of its *Articles*, are concern'd, the Case becomes *Public*, and I am unpardonably insensate and dull, if I pass by the Affronts put upon those Divine Truths, without some Chastisement bestowed on those who are so highly injurious. And herein I had rather be tax'd as too warm, yea, passionate and fiery, than betray the Cause of Religion by being too phlegmatic and unconcern'd.

But I bar all vitious Anger and Choler, all Bitterness of Spirit, all Rancor and Malice, all Spite and Envy, all that is Revengeful. There must be nothing of ill Nature and Soweriness, nothing of cross Humour and Caprice; nor is it pardonable to censure Authors out of Pride and Arrogance, and Self-admiration; for we are always to remember that we have Faults of our own: And when we are willing not to dissemble, but to confess our *own Errors*, and at the same time meet with some Men, who are so far from owning *theirs*, that they publicly proclaim and boast of them; we do well in shewing our selves so friendly to them as to tell them of it roundly and smartly: But all this while there must be nothing Turbulent, Violent and Boisterous. We must take Care to keep our
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selves calm and serene in our highest Flights. We must never suffer our Ardour to disturb the Tranquillity of our Minds. We must banish all rude and unmannerly Reflections on those we contest with. We must not concern our selves in their Fathers or Mothers, or other Relations. We must not trace their Pedigree, nor meddle with their Families; we must not touch upon their Corporal Infirmities, we must not upbraid any Man with his Natural Imperfections, unless he makes ill Use of them. This is carrying our Reflections too far; for we ought not to censure any for what they cannot help: And lastly, we must freely own and acknowledge, respect and reverence all the laudable Qualities and Excellencies in our Adversary.

When we come thus disposed and affected towards him, it will be no Crime, no Sin to treat him in the manner that I have before describ'd. He that determines, otherwise seems to me to be a weak and unskilful Casuist; and the Punishment he deserves for his wrong Judgment may justly be, to feel those Reflections which he dooms as unlawful. This, I conceive, is sufficient in Answer to those who are offended at my taking Notice of, and exposing the dangerous Passages in the Writings of some late Authors, and of the greatest Note. I will conclude with the Words of a Member of our Reverend Convocation; *When all a Man advances is not only ill design'd, but ill-grounded, and his Principles are as false as they are scandalous; there are no Names and Censures too bad to be bestowed on such Writers and their Writings.*

Preface to the Rights and Privileges of an English Convocation.

Post-

Postscript.

Refer this to Criticism, Page 15.

WHEN I was Treating of the *Uncertainty* of the *Critic Art*, I made bold to confirm it from some Instances in the *Remarks* of *Phileleutherus Lipsiensis*: But since those my Papers went to the Press, that Learned Writer hath obliged the World with his *Second Remarks*. He is a Great and Extraordinary Genius, and is of infinite Skill in the Critic Faculty, and may deservedly be number'd among the Greatest Masters of Criticism in this Age. But I must needs say I don't much admire his too Nice finding Fault with *Translations*; for he is not ignorant, that if ten Men were set on work to turn a *Latin* or *Greek* Author into *English*, they would none of them exactly agree in the Version. All knowing Persons allow of a Latitude in turning one Language into another. This *Remarker* knows best whether he hath not wilfully mistaken his Author, and whether That be not generally the Cause of that want of Fidelity in his Translations, which he so often objects to him. When he saith *he hath mended his Version for him*, p. 23. he should examine whether he hath vouchsafed to distinguish the Sense of an Author from the Literal and Strict Expression. It is not required of a Faithful Translator to render Word for word, but some-

sometimes he is allow'd to put in a word or two to clear the Meaning of the Author. It is Pedantic to insist upon mere Phrase and Diction, and to nibble at bare Words. The Translation that conveys to us the true Meaning of the Writer, can't be blamed.

Now then let us examine some of the Translations which this Learned Foreigner finds fault with in the First Part of his Remarks. Xenophon's Words, Ἄλλ' αἱ καὶ σοφιστικαὶ καὶ τοιαῦτα (i. e. σοφία, mention'd in the Clause immediately foregoing) ἀπεδείκνυτο ἐμδείκνυε are thus translated, *He (that is, Socrates) demonstrated all Men to be Fools, who troubled themselves with Enquiries into Heavenly things.* Which the Remarker allows not of in the Sense of *Heavenly things*, according to the *Free-Thinker*; for, saith he, p. 24. *Celestial Bodies and their Appearances, their Causes, Magnitudes and Motions are here meant by καὶ σοφία*: And again, *The Physiological Enquiries which had employ'd the former Philosophers, Socrates let alone, and first turn'd his Speculations to Morality and Humane Life.* So that by *Heavenly things*, according to him we are to understand Physiology and Natural Philosophy. But I'm not satisfied with this, for these two Reasons: 1. Because καὶ σοφία are oppos'd to καὶ ἀνθρώπινα in the next Words, which are these; *He ask'd such Enquirers whether they had attain'd to a perfect Knowledge of Humane things, since they search'd into those that are Heavenly.* 2. Because καὶ ἀνθρώπινα is explain'd in the same place by καὶ ἀσκήσια, the Things that are *Divine*, which is not applicable to Natural Bodies. Xenophon's Words are, καὶ καὶ ἀνθρώπινα ἀσκήσια καὶ ἀσκήσια δὲ οὐρανίας; i. e. laying aside Humane things, they contemplate those that are Divine. We see one is oppos'd to the other; and therefore Things of a higher Nature are meant by σοφία and ἀσκήσια, namely, those that are Spiritual

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equal and Divine. And as for *ἀνθρώπια*, it is seldom or never apply'd in any Author, either Sacred or Prophane, to Morals, but constantly signifies the Natural State of Things, and the Condition of Humane Affairs. Whence it appears that τὰ ἀνθρώπια was not mistaken and ill render'd, as the *Leipsic Critic* would persuade us.

His Censure of the Translation of some Passages in *Tully*, *Horace* and *Virgil*, p. 35, &c. seems to be too Captious and Nice, especially that of the last mention'd Poet,

*Atque metus omnes & inexorabile fatum
Subjecit pedibus, strepitumq; Acherontis arvari.*

Which is render'd thus, *He is cured of all kinds of Fears, even of Death it self, and all the noise and din of Hell;* and is certainly more properly English'd than by the *Foreign Remarker*, who renders it thus, *He hath laid all Fears, and inexorable Fate, and the terrible Rumours of Acheron under the Feet.* This hath more of the School-boy than of the Manly Translator.

As to the Emendation of the word *Ευεγκλύδων*, *Acts* 27. 14. I conceive there was no need of it, *Euroclydon* is one of the Winds call'd by the Meteorologists *Typhones*, boisterous, violent and dangerous Winds, and therefore justly call'd by *Pliny*, *præcipua navigantium pestis*. The Etymon of the word shews the Nature of it, it being compounded of *Ευρος* *Eurus*, and *κλύδων* *fluctus, æstus*, because by its Violence it raises the Waters of the Sea, and produces Floods and Inundations. Accordingly we read in the Version of the *Seventy*, *Jonah* 1. 4. that *κλύδων* *μῆλα* was the Effect of the great Wind that was sent out into the Sea; and in *v. 11.* *κλύδων* is mention'd again, and in *v. 12.* *ὁ κλύδων ὁ μέγας*. Which if our

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Learned Critic had observ'd, he would not have found fault with the word *Ἑυεκαλύδων*, but would have own'd that *Ἑυε* and *καλύδων* are fitly joyn'd together. But as before in the word *παρέχεται*, he took his different Lection from *Erasmus's Annotations*, so he doth here, and will have *Ἑυεκαλύδων* in our Greek Copy, to be chang'd into *Ἑυεκαύλων* *Euro-aquilo*, tho' there is no ground for it. Yea, 'tis ridiculous to fancy such a disagreeing Composition as *Ἑυεκαύλων*, i. e. the Latin *Aquilo* in conjunction with the Greek *ἔυε*.

Our German Critic is too Nice when he finds fault with that Translation, p. 26. *This Barbarian is of our Master Plato's Opinion*, and when he saith the Translator imposes on the English Reader with his [Barbarian]. And he gives this as the Reason; for *ὁ βάρβαρος*, saith he, in the Original hath no notion in it of Contempt of the Person, but relates solely to the Country of Palestine as out of the Bounds of Greece. Where he seems to be not acquainted with the Original of this word *βάρβαρος*; for, take what derivation you please of it, it is a word of Contempt. We are told by some that *Bar* is an Arabian word, that signifies a Desert; whence the Language of those who inhabited those uncultivated Places, was call'd *Barbarous*, from the Reduplication of the word *Bar*. *Vossius de Vitiis Sermonis*, cap. 1. derives the word from the Chaldee *bar, extra, foras*, and so it signifies a Foreigner, a Stranger, which is a term of Contempt and Diminution, because People generally reckon their own Country best. *Strabo* in the 14th Book of his Geography tells us, that they at first were stil'd *βάρβαροι* in way of Disgrace, καὶ τὸ λοιπὸν, whose Speech was rude and harsh, and difficult to be pronounc'd, from the word *Barbar*, which was us'd by the Strangers that came to Athens. He takes notice that *Homer* (Il. 2.) calls a certain People *βαρβαρόνους*, which he explains

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plains by saying of them, that they spoke *συναρρο-
γως ἢ ἀλλήλως ἢ παραφασίαι*; and *Hesychius* describes them
thus, *παραφασίαι ἢ ἀσυνῆτοι πᾶσι φωνῇ ἐχόντες*. Another
Etymology is given by *Leo Africanus* in his *Description
of Africa*, lib. 1. cap. 2. he saith *barbar* is an Ara-
bic word, and signifies to murmur, and speak inar-
ticulately; and that Part of *Africa* which is call'd
Barbary, had that Name given them by the *Arabs*,
(who first travell'd into those Parts of the World,
and brought some part of it (*viz.* the *Eastern Re-
gion*) under their Subjection) because their Lan-
guage seem'd to them to be a kind of *Murmuring*
and *confus'd Noise*, and the Voice of Brutes rather
than distinct Speaking. Now, 'tis probable that
the *Old Grecians* borrow'd this word from the *Arabs*,
and they apply'd it to all Nations but themselves;
for their Language, in respect of their own, seem'd
to be unintelligible Jargon, and consequently they
despis'd it, and those that spoke it, and had no E-
steem of them. This Origination of the word *bar-
barus*, propounded by *Leo Africanus*, is approv'd of
by *Julius Scaliger* and *Vossius*, the one in his *Exerci-
tations*, the other in his *Etymologicon*. If I might
have leave to offer my Critical Conjecture, whilst
I am censuring the Critics, it should be this, That
perhaps *barbarus* is the same with *baburrus* or *barbur-
rus* with a little alteration, which in *Isidorus's* Gloss
is *stultus*, and in *Philoxenus's* Gloss *ἀγῶν, ἀνὴρ*.
Vossius also mentions the *Latin Arabic Gloss* to this
purpose. Thus 'tis evident that the word in its Ori-
ginal hath a notion of Contempt of the Person, which is
denied by *Phileleutherus*. *Barbari* always denoted
ignorant, rude, uncivil and unpolish'd People, and even
those Persons whose Language was not understood,
tho' otherwise they were civiliz'd, as we learn from
that of *Ovid*, *Trist.* lib. 5. *Eleg.* 11.

Barbarus hic ego sum, quia non intelligor ulli.

So not only the *Africans*, but the *Gauls* and *Spaniards*, are call'd by *Cicero* *immanes & barbaræ nationes*: *Ad Quint. frat. l. 1.* I ask, doth not the Orator say this in Commendation of his own Country, and in Contempt of the others? When the Polite *Grecians* nicknam'd the Inhabitants of all Countries but themselves *barbarous*, did they not use that Name as a Title of Obloquy and Disrespect? Was it not a term of Derision and Scoffing? If our Critic denies it, he is the first Man that ever did so.

I will confirm this from the New Testament. In *1 Cor. 14. 11.* *Βαβυλῶν* is he whose Language we don't understand, yea tho' he be one of our own Nation. In *Acts 28. 2, 4.* the People of *Melita* have the Epithet of *barbarous* given them, not because they were so as to their Manners, for they treated *St. Paul* and his Companions with great Civility and Humanity, but because they were *Strangers* (a Colony of *Phœnicians* or *Carthaginians*, as *Boschart* thinks) and of a *strange Language*; and I may add, of *strange Worship*, which made them *Contemptible* in comparison of others whose Speech was Intelligible, and who had some Sense of True Religion. In *Rom. 1. 14.* the Apostle explains *ἄνομοι & βέλγεσσι* by *σοφοί & ἀνόμοι*, the *wise* and *unwise*: But who doth not see that these latter are mention'd in way of Contempt and Disgrace, as compared with the former? And none will deny that they are so in *Col. 3. 11.* where the word *Βαβυλῶν* is apply'd chiefly to the *Manners* of Men, and denotes *Rude* and *Inhumane Behaviour*: and it seems there to be oppos'd to the *Scythian*, not but that this *Scythian* is a *Barbarian*, but that other *Barbarians* compar'd with this, are as 'twere no *Barbarians*. But who is there that

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that refuses to acknowledge that *Barbarian*, as well as *Scythian*, is a term of Contempt and Disdain? This we every-where find it to be, yea a term of high Contempt. And so it is here in the Passage before us, *This Barbarian is of our Master Plato's Opinion*. Where, as *Drusus* rightly observes on 1 Cor. 14. 11. *Amelius* calls *St. John* a *Barbarian*, *Quod externæ & alienæ esset linguæ, ὡς τὸ ἀλλόφωνον*, inquit *Cyrillus*, lib. 8. adv. *Julianum*. So then the meaning of the *Platonic* Philosopher is, that tho' *St. John* was a *Barbarian*, that is, of a despicable Country (as he thought) the Land of *Judæa*; yet he agreed with the *Platonists* in the Point of the Divinity of the λόγος. How then is the *English Reader* impos'd upon by the word [*Barbarian*]? And if he be so, why then did not our Critic give another *English* word for it? Till he doth that, we must assert (contrary to his Position) that *Βαρβάρος* hath in it a Notion of Contempt of the Person.

Let us see what Reason our Critic hath to blame the Translation of that Passage in *Plutarch*, *Τὸ πνέειν ἐπιλαφρύνει τὸν δεσμένον ὁ ὕπνος*· φλεγμαῖαι δὲ τραύματα, καὶ νομῆαι σαρκοῦς θνείωδαι, καὶ πτερυγίαι κοίμῃ μὲν ἀφίστανται· ὥστε καὶ δίδωσιν εἰπεῖν ἡ Δεισιδαιμονία, μόνη γὰρ ἐπὶ τὸν δεσμὸν μένει τὸν ὕπνον: which is thus render'd, *Sleep lightens the Irons of the fetter'd; their angry Sores, mortified Gangrenes, and pinching Pains, allow them some intermission at night; but Superstition will give no Truce at night*. The *Leipsic* Doctor disallows of this, and is pleas'd to give us this following Translation, which he saith is *Word for word*; *Sleep lightens the Irons of the fetter'd; Inflammations of Wounds, Cancerous Corrosions of the Flesh, and all the most raging Pains dismiss Men while they sleep: Superstition alone gives us no Truce or Cessation even in sleep*. I appeal to the Learned Reader whether this be *Verbatim*. If I may be judge, neither of these Versions are Exact, tho' the

the former is every whit as good as the latter. But I propound this ensuing one as the Best, if it must be Word for word; To those that are fetter'd Sleep alleviates their Bonds: the inflamed Tumours that are about their Wounds, and the Ulcerous eatings of the Flesh, and the sharpest Pains cease from those that are asleep: but Superstition gives not (i. e. allows us not) to say this, for this alone makes no Truce with Sleep. Here are three Chirurgical words which I take notice of, and they assisted me in the Translation: The first is φλέγμαται, which I render inflam'd Tumours; for both burning and swelling are denoted by that word. According to Hesychius φλέσαι, φλέξαι, φουσιδαί are synonymous. So φῦσις and φῦσις, inflaming and inflation are joyn'd together by Pollux, φῦσις νοσημάτων, lib. 5. cap. 25. and afterwards in the same Chapter φλέγμαται and ὄδιμα, inflammatio and tumor are coupled together. Perhaps κάλαρυμα and the κάλαρυμα πύριον, Lev. 13. 24. with תולע תאש tumor adustionis, the rising of the burning, v. 28. is of this sort. So that this Rising of the burning answers exactly to φλέγμαται. It is observable, that 'tis said of the Barbarous People of Melita, (now call'd Malta, an Island between Sicily and part of America) that when they saw the Viper hang on the Apostle's Hand, they look'd when he should have swollen, Acts 28. 6. The word πύριον which is us'd here, may be render'd inflammari, as well as intumesci; for the word is differently understood, that is, to signify an Inflammation and a Swelling. So Cajetan in his Commentary on this place, and Erasmus in his Paraphrase. The latter of these in his Annotations renders πύριον by incendi, but adds Inflammationem comitatur Tumor. So Vatablus as well as Erasmus, renders the Greek by incendi. And I could observe what Dioscorides saith lib. 2. Τοῖς δὲ καὶ ἐχιδνῆς διηχθεῖσιν οἰδεῖ, καὶ ἐπ' ἑαυτὸν τὸ σῶμα ἐνεαίρεται, the Bodies of those who

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are bit by Vipers swell, and are vehemently scorch'd. Which will justify my Translation of *φασμα*.

The other two Words are *ρουναι δνειδεις*, which I English thus, *Ulcerous Corrosions* or *Eatings*; for *Rhodiginus* in his *Lect. Antiq.* l. 9. c. 8. gives us this true account of *ρουναι*, *Sic dicitur*, saith he, *quoniam depascens proxima serpit assidue ab iis quæ affecta sunt ad ea quæ ritu naturæ se habent. Roun* is *ulcus depascens*, it feeds on the adjacent Parts that are sound and whole. He quotes *Galen* and *Pliny* for this signification of the word.

The Reason why I render *δνειδεις* *Ulcerous*, is, because this word in this place is a *Chirurgical* Term, and is derived from *δνειον*, which not only signifies a *Beast* in general, but a *Venomous Beast*, and a *Ravenous*, devouring *Beast*. So the word is taken in good Authors, as *Heinsius* in his *Exercitation* on the *Acts*, and others have observ'd. With allusion to this, I conceive the *Cretians* are call'd *κακα δνεια*, *Evil Beasts*, *Tit.* i. 12. such as *Serpents* and *Vipers*. Accordingly *Ethiopia* is call'd by *Josephus*, *Antiqu.* lib. 2. c. 5. *δνειονοβοσ*, *multos alens Serpentes*. The Letter *δσφρα* is call'd by *Dionys. Halicarnassensis* *δνειδεις*, because the Sound of it resembles the hissing of *Vipers* or *Serpents*. *St. Luke* in *Acts* 28. 4. uses the word *δνειον* for a *noxious* or *venomous Beast*, and so we translate it: particularly a *Viper* is meant here, for so it is expressly call'd in the foregoing Verse. *Bochart* observes in his *Hierozyic*, that the same word which among the *Hebrews* signifies a *Beast* in general, signifies a *Serpent* more particularly among the *Arabians*. From *δνειον* comes *δνεισμα*, an *Eating Ulcer* among the *Medical* and *Chirurgical* Writers, as *Celsus*, *Dioscorides*, *Galen* and *Hippocrates*. The same we find in *Hesychius* and *Pollux*. Thence *δνειδεις* (which is the word now before us) is made use of as a fit Epithet to set forth the Nature of *Ulcers*, which

which often proceed to Gangrenes and Mortifications; and therefore when *rupta Smerodens* was render'd *mortified Gangrenes* in the Translation above-mention'd, it was tolerable enough, tho' our Learned Critic doth by no means approve of it; and gives this Reason, because *Plutarch* in the above-mention'd Passage speaks of those Maladies which are Painful; whereas *mortified Parts* give no pain at all, and consequently have no intermission of pain, p. 53. But he might have learn'd of Physicians to whom he appeals (or rather of Chirurgeons) that tho' mortified Limbs in themselves are Insensible, and without Pain, yet they affect the contiguous and neighbouring Parts, and render them uneasy, and cause great Pains and Disorders in them. To conclude, the Translator might have well been excus'd, because he follow'd the *English Version* of *Plutarch's* *Morals* which was extant (as he owns in his Margin) and contented himself with That. For which reason *Phileleutherus* might have spar'd him, and not have told him that *he can't construe an Author*.

In another Passage in *Plutarch* of *Superstition*, he urges that *oukcalisquds* ought to be chang'd for *antisquds*; for which I see no reason, yea, I see very good reason for the contrary: For *Plutarch* here assigns several Instances of *Superstition* that were accompanied with *Uneasiness* and *Trouble*. Now, I will let the Reader see that *oukcalisquds*, which it is likely was a word that comprehended in it the whole *Jewish Religion*, and was commonly made use of to signify no less, because the Observation of the *Sabbath* was the most Famous and Remarkable of all the *Jewish Rites*, and was wont to give Denomination to all the rest, and to *Judaism* itself; because of this, I say, *Sabbatism* is mention'd here by *Plutarch* as an *Uneasy* and *Severe* sort of *Superstition*, or so the *Gentiles* reckon'd it to be. For the *Jews*

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were Confined and Limited as to all things, as to Meats and Drinks, as to their Apparel, as to their Company, for they were forbid to converse with any other People. They were burden'd with Expensive Sacrifices and Oblations, and Troublesome Ceremonies; in which respect the Ceremonial Law is call'd *the Yoke of Bondage*, Gal. 5. 1. and a *Yoke which neither they (i. e. the People of that Age) nor their Fathers were able to bear*, Acts 15. 10. Now these Hard Impositions of the *Mosaic Law* could not but be known to the neighbouring Nations, and to all that enquired into the Affairs of that People, and particularly to the *Greeks*, and *οὐκ αἰσχροὺς* was the word that express'd this Strictness.

Or we may take *οὐκ αἰσχροὺς* in a more restrain'd Sense for the particular Celebrating of the *Sabbath-day*. We learn from *Exodus*, *Leviticus* and *Deuteronomy*, that most severe Penalties were threatned to and actually inflicted on those that observ'd not the Sabbath: and the Observation of it was very Nice and Strict. They were restrain'd at that time from their usual Entertainments, they could not take Journey of any Length on that day; they were not permitted to kindle a Fire, *Exod.* 35. 3. nor to dress any Meat on that day, *Exod.* 16. 23: which it may be, made some of the *Gentiles* think that they Fasted at that time; whence perhaps *Fejunia Sabbatariorum mæsta*, Martial. Epigr. lib. 4. Epigr. 4. Upon this Day they were forbid to *do their own ways, to finish their own pleasure, and to speak their own words*, Isa. 58. 13. The *Mishna* will furnish us with abundant Instances of those Superstitious Rites which were observ'd by the *Jews* on their *Sabbath*, which could not be observ'd without great Difficulty, and doing of Penance as 'twere. But the *Jews* that came afterwards laid aside these Severities, and kept the

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Day with Mirth and Jollity, and even with Luxury. This was it that deceiv'd our Critic: he thought that *οὐκ ἁλίσκουσι* must needs signify some *Easy and Pleasant thing*; and he expressly refers it to the *Rest* on the *Jewish Sabbath*, which hath been by the *Modern Jews* attended with great Joy and Mirth. He saith, *Plutarch would not mix a Rite which he knew to be Joyful, with those other Ceremonies, the most Mournful and Desponding*. It is true, and accordingly I have shew'd that *οὐκ ἁλίσκουσι* is deservedly joyn'd with the *Severe Ceremonies* named by *Plutarch*.

I might here further take notice of what our Critic adds, that he hath turn'd *οὐκ ἁλίσκουσι* into *βαπτίσκουσι*, because neither *οὐκ ἁλίσκουσι* nor *οὐκ ἁλίσκειν*, is any-where else heard of. Which if he means of the *Words themselves*, as if they were no-where to be found, he is mistaken, for he might have heard of them in several good Authors. They are us'd by the Antient Fathers of the Church, *Ignatius Epist. ad Magnes. Justin Martyr Dialog. cum Tryph. Clem. Alexandr. Strom. l. 1. Greg. Nyss. Hom. 7. in Eccles. Macarius Hom. 35. Cyril. Alex. in cap. 6. Amos.* besides, that these words are used in the Version of the *Seventy*, and in the *N. Test.* So it appears, that the words *οὐκ ἁλίσκουσι* and *οὐκ ἁλίσκειν* (if our Critic means those bare words) are heard of some-where else than in this place in *Plutarch*; and we have reason to retain the word *οὐκ ἁλίσκουσι*, and not change it for *βαπτίσκουσι*, as *Phileleutherus* is pleas'd to do.

He is so greedy of finding Faults in *Translations*, that he takes a mere Slip of the Press to be the Author's own, p. 60. When *Varro's Words* are thus cited in the Margin, *Multa esse vera quæ vulgo scire non sit utile*, and found thus render'd in the Body of the Page, *There are many Things false in Religion, which it was not convenient for the Vulgar to know*;

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Would not any fair and considering Man conclude, that it was a Mistake of the Printer who had put in *false* for *true*? And yet our German Critic would have the Translator sent to Bedlam for this: If this be the Penalty of such *Errata's*, the lower end of *Moor-fields* must be mightily enlarged.

We are told by him, p. 65. that *Aruspex* signifies only a Diviner or Soothsayer of *Haruria*, and not any other; but this is pure despotic and arbitrary Criticism, for there is nothing in the Word *Aruspex* or *Haruspex* that confines it to one Country more than another. The Etymology *ab aras vel haras inspiciendo* may convince us of this, for it lets us know, that any one who pretends to forestel Things from looking into the Entrails of Beasts on the Altars, was an *Aruspex*, and 'tis well known that *Aruspex*, in the old Glossaries, is *Βαυρανόπτερος*. *Festus* and *Donatus* will have *Haruspex* to be *quasi harugispex*, from *Haruga*, the old Word for *Hestia*, a Sacrifice. Others derive the Word from *Hara*, the place that the Beasts which were to be sacrificed, were kept in. *Servius* will have it from *Hara*, an Augural Bird. And lastly, our *Littleton* fancies that *Aruspex* is from *ἄρουρον*, with some Alteration. Thus, whatever Derivations of the Word are produced, they may be applied to any Augur or Soothsayer whosoever. 'Tis true, we are told by the Poet, in the 35th Book of his *Metamorphoses* concerning one *Tages*;

*Primus Etruscum
Edocuit gentem casus aperire futuros.*

and we learn from *Festus*, *Livy*, *Tully*, *Servius*, that the *Tuscans* were famous for *Augury*, and taught it to the *Romans*; but it doth not follow thence that they were the first Inventors of it, and that the

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Passage which *Phileleutherus* produces, is to be understood of the *Tuscan Soothsayers*: Tho' *Tyrrhenæ gentis aruspex* be quoted by him out of the foresaid Poet, yet we may confront that Citation with *Armenius Aruspex* in the 6th Satyr of *Juvenal*:

*Spondet amatorem tenerum vel divitis orbi
Testamentum ingens, calidæ pulmone columbæ
Tractato, Armenius vel Comagenus Aruspex
Pectora pullorum rimabitur, exta catelli, &c.*

Whence some have gather'd, that the *Armenians* or *Comagenians*, the Neighbours of the *Chaldeans*, and not the *Tuscans*, were the Authors of *Aruspicine*. *Nec dubitandum puto*, saith *Grotius* in his Annotations on *Exek. 21. 21.* *Quin artes illæ à Chaldæis ad Lydos, à Lydis ad Hetruscos venerint.* It is positively asserted by *Antonius van Dale*, *Dissertat. 3. cap. 2.* That it is ridiculous to make the *Hetruriens* Authors and Inventors of these Arts.

If we go back to *Tully*, we shall find, that in his second Book of *Divinations* he indifferently mentions the *Haruspices Etrusci, Elii, Egyptii, Pæni*, which shews that *Aruspex* is not to be confin'd to *Tuscany*; and when 'tis reported by *Tully* in the foresaid Book of *Divination*, that 'twas a Saying of *Cato*, *Mirari se quidd non rideret aruspex, aruspicem cum vidisset*, 'tis not to be restrain'd to the *Tuscan Soothsayers*, which our Learned *Lipsiensis* will not allow of by any Means. In short, tho' we should grant that the Art of the *Aruspices* was first set up by the *Thusci*, yet it afterwards was a general Name for all Diviners from the Entrails of Animals that were sacrificed on the Altars, and particularly it signifies a *Roman*, as well as a *Tuscan* or *Etrurian Augur*.

To close these Remarks, I will not vouch all that I have offer'd in these Critical Reflections,

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but I have rather ventured to shew *what* may be done, and how easy it is to give a new Turn to Words and Phrases, and whilst I am remonstrating against the *Uncertainty of Criticism*, to give a Proof of it in my own Writings: Wherefore I advise the true Lovers of Learning not to indulge too much the Critic Genius, and to please themselves with an Ability to change the Words and Sense in Writers; for woe be to the *Bible* when this pert and sawcy Humour prevails.

But there is one Thing which I am to mention in this *Postscript*, and that is this; I'm mightily pleased to see that I have got a hearty Defender and Patron of *sharp Reflections on Authors*. When I found him complementing his Author with such Epithets as these, (and some of these often repeated, and many more added to them) *Senseless, Impudent, Ignorant, Barbarian, Stupid, Blunderer, contemptible Buffoon, Mushroom-scribler, Scandalous, Crack-brain'd*; and when I observ'd that our Clergy, and others of our Church, shew'd their Liking and Approbation of this sort of Style, and highly commended the Author for it; I began to say thus with my self; If a *Lutheran* (as he saith *he was born*) be free and broad in his Language against *Free-Thinkers* of another Nation, surely it may be permitted to a *Calvinist* to attack with some Freedom the stiff *Remonstrants* of his own Country, who explode the Doctrines of the *Divine Decrees*, of *Original Sin*, of *Special Grace*, &c. Nor need such a one to be asham'd of the Keeness of his Language, when he draws his Pen against profess'd *Anians*, who are the sworn Enemies of the Divinity of our Lord and Saviour Jesus Christ. This is my Case, and I'm glad to see that it is determin'd on my Side by wise and sober Men, and particularly by our Churchmen and by our Universities, who can never

ver for the future blame the Freedom of my Expressions ; which yet never arose (and never shall) to such a Height as this of the *Leipsic* Writer. But I can't but believe that the Enemies of God's Grace, and of the Deity of Christ, are equally to be attack'd with *Free-Thinkers, Deists, Atheists*. Thus I have this Learned and Applauded Author, and my Brethren, for my Compurgators.

Let me add this: In the preceding Papers I hinted at a Passage in *the Discourse of Free-Thinking*, which I told the Reader I could not but take notice of, and shew my Approbation of it. I will now set it down ; it is this, p. 152. ' The Reader hath Reason to be fully perswaded of the *Immortality of the Soul* upon the Authority of Jesus Christ, who hath brought Immortality to Light. And p. 153. ' We learn, in the Old Testament, that Adam, by eating the Forbidden Fruit, subjected himself and all his Posterity to Death ; but the New Testament teaches us to understand by Death an Eternal Life in Misery ; and from thence we know that God had but one way to put Mankind into a Capacity of enjoying immortal Happiness, viz. by sending Jesus Christ into the World, who as God and Man, and God's Son, and the same Numerical Being with that God whose Son he was, and yet personally distinct from him, only could by his sufferings and Death give an infinite Satisfaction to an infinitely offended God, appease his Wrath, and thereby save the Elect. Presently after he owns that [*Adam's* Posterity is liable to Eternal Damnation for his Transgression]. Where, by the way observe, that the *Free-Thinker* recants what he had before said in his Discourse, viz. That what was written by two Divines, one of the University of Oxford, and the other of Cambridge, concerning

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Original Sin, was weakly done: He is now of another Mind, we see.

To conclude, let no Man be so perverse as to suggest that, because I have defended some Things in the *Discourse of Free-Thinking*, therefore I have appear'd in Defence of that Book and the Author : But let the Reader be so ingenuous as to own what is the very Truth, that is, that under that part of my preceding Discourse, which treats of *Criticism*, I took Occasion to descant on *Phileleutherus's* Criticks ; but I declare my utmost Detestation of the Insolency and Impudence of that Writer, (whoever he is) so far as he is thought to make it his Business to debauch the Minds of his Readers, to affront our Holy Religion, and to maintain Principles which directly lead to Scepticism and Atheism, and those cursed Practices which are to be abhorr'd by every good Man.

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APPENDIX,

Containing some brief Remarks on a Letter to
Dr. Clarke from Robert Nelson, Esq;

THAT worthy Gentleman Mr. Robert Nelson, in his late Letter to Dr. Clarke, complains of me to him in such Terms as these, p. 10, 11. *I have, with your self, been publicly animadverted upon by a very Zealous and Learned Divine in our Church, for not coming up to his Measures of Orthodoxy, and censured for that very part of this good Bishop's Life, in which you are more particularly concern'd, as if I there shew'd my self too favourable to you and your Doctrine, and made too near Approaches towards Arianism.* But who would have thought that so wise and prudent a Gentleman should thus childishly bemoan himself before he is any ways hurt, and that he should call to Dr. Clarke to lament with him, as if their Case were the same? He is willing perhaps to represent it as such, that the Pity which he expects from the Reader may be the greater: But the Reader can't but smile to observe this counterfeited Lamentation about Measures of Orthodoxy, and Suspicion of favouring the Doctor and his Doctrines, and approaching towards Arianism.

Truly one would be apt to think some such Thing from what follows, p. 11, 12. *I chose rather to bear the Censure pass'd upon me, without saying one Word*

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Word for my self, but leaving my Readers to judge as they should see Reason either for or against me, than to enter beyond my Depth, or presume to intermeddle with the Discussion of so venerable a Mystery of our Religion as this, of which I can by no Means think my self, or any other, obliged to have a full and adequate Idea, notwithstanding I was thus invited by you and my Animadverter, or rather challenged to defend Bishop Bull and my self. Passing by the obscure Syntax, can we think that Mr. Nelson, who is no Niggard of his Pen, would bear the Censure of Arianism without saying one Word for himself? This must be made probable at least, before we can venture to give Credit to it. It is too much Meekness and Tameness to leave his Readers to judge either for him or against him, if he be able to plead his Cause himself. Therefore I believe he will find few will allow of the Sincerity of this Excuse, but they would rather expect that in Justice he should vindicate himself: But he pleads his Modesty, namely, that he was loth to enter beyond his Depth, and intermeddle with so venerable a Mystery as the Trinity. But why then did he so largely insist on this Theme in the Life of Bishop Bull? Was it not a Mystery then as well as 'tis now? Was it not beyond his Depth then as well as at this Time? And is it necessary that we have a full and adequate Idea of every Doctrine that we maintain? Wherefore I wonder why Mr. Nelson is so shy, and seems to decline and disapprove of the treating on this Subject.

But especially this is to be wonder'd at, when we see him sending to the Press, and actually publishing a Layman's nice Observations, and Critical Remarks, on those Texts which refer to the venerable Mystery of the Trinity. This can be accounted for only by Mr. Nelson's profound Humility, and mean Thoughts of himself, viz. That others, and particularly

particularly his *Learned Layman*, are able to dive into these *Depths*, and attain to a full and adequate *Idea* of them, tho' he can't. And when this Gentleman saith he was *challeng'd by me to defend himself*, it shews great Humility that he refuses to *accept of the Challenge*, unless you'll rather ascribe it to the *Insufficiency of his Weapon*.

He proceeds in debasing himself, telling us, p. 12, 13, That it was not within his Province to debate these *Scholastic and Critical Points*, in which some Great Masters of Controversy have lost themselves: Where, by the way, we may observe, that the Doctrines relating to the Holy Trinity, and which have been so often defended by our Great Masters, are now but *Scholastical and Critical Points*, as much as to say, Not worthy to be contended for, unless perhaps by his *Layman*: This is very strange, surprising and inconsistent.

But I must tell Mr. Nelson, that he must not expect to fare the better for this kind Usage towards Dr. Clarke, as he may gather already from the Treatment which his Friend the Reverend Dr. Wells hath met with: Mr. Nelson had a great Opinion of this Divine, for he saith thus to Dr. Clarke, p. 7. *The Reverend Dr. Wells has consider'd your Introductions, and offer'd several Things in respect to the general Design and Plan of your Book, which will be thought by many not unworthy of your Notice.* Where we see, that Mr. Nelson verily thought that this Van-guard, being sent out, would do great Feats against the Enemy; but it proves otherwise; and, contrary to Mr. Nelson's Expectation, Dr. Clarke is very sharp upon Dr. Wells, and treats him roughly, and indeed makes a very sorry Creature of him. I don't know but that Mr. Nelson's worthy and Learned Friend the Author of the Piece, to which his Letter to Dr. Clarke is prefix'd, and whom he vouches

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to be an *able Scripturist*, p. 9. may be serv'd after the same rate; for if *Dr. Clarke* be so smart on his Brother of the Clergy, 'tis not likely he will spare that Lay-Writer, especially seeing he hath in one or two Places laid open the Nakedness of the Doctor.

But *Mr. Nelson* is a Person of wonderful Self-denial and Moderation; and tho' he humbles himself, he applauds and extols *Dr. Clarke*, p. 16. *You have said as much* (saith he) *as it is possible for the settling of your Method, and recommending it to your Reader; and tho' a considerable Advantage hath been thence made by the Enemies of our Peace at this Time; yet, whether with, or without, Reason, I do not say: No, no, he will not plainly say whether it is with Reason, or without, that some are offended at Dr. Clarke's Book.* Here we see is like to be an Accommodation, and we shall soon write Booty. It seems there hath been an Interview between these two Gentlemen, at which Time *Dr. Clarke* was pleased to express himself to *Mr. Nelson* with much Candour and Ingenuity on the Subject, p. 12. And now they are grown very kind and obliging, and *Mr. Nelson* seems to be inclin'd to go over to the Doctor.

Who would have thought that *Mr. Nelson*, who hath always let the World know that he is a zealous Defender of the receiv'd Doctrines of the Church of England, should congratulate and compliment *Dr. Clarke* on his Preferment in that Church, if that be the Meaning of our Church's having been so kind to him? p. 9. But should not say one Word about his forfeiting that Kindness, and his Rectory of *St. James's Westminster*, by writing against the Articles of our Church, nor remind him of what the 5th Canon of our Church saith, *Whosoever shall affirm that any of the Nine and Thirty Articles are in any part erroneous, let him be excommunicated ipso facto,*
and

and not restored, but only by the Archbishop after his Repentance and public Revocation of such his wicked Errors? Was not then Mr. Nelson obliged, in Christian Charity, to move the Doctor to Repentance; and if he should be put into the List of the *Lent-Preachers*, publicly to *revoke* and retract, at that solemn Time of Penitence, his Heretical Positions? Would it not have been proper to tell him, in a Friendly and Christian way, that he is incapable of exercising any Office in the Church? He can't so much as join with the *Divine Service* that is used in our Church, after he hath so openly declar'd his Dislike of it, and rais'd Objections against it: He can't receive the *Eucharist*; for, in the *Exhortation* before the celebrating of the Holy Communion, a *Blasphemer of God* is excluded from partaking of those Holy Mysteries; And who merits that Name, if he that denies the Divinity of Christ doth not? And * Mr. Nelson himself hath told us, That this following Act of Faith is required of all worthy Communicants; *I believe, O God, that in the Unity of the Godhead there is a Trinity of Persons, that Thou art perfectly One and perfectly Three, One Essence and Three Persons: This Mystery I firmly believe, because Thou hast reveal'd it in thy Holy Word, who art Infinite Truth. I believe, O Blessed Jesus, that Thou art of one Substance with the Father, the Very and Eternal God.* Would it not then have been friendly and charitable to advise Dr. Clarke to absent himself from the Sacrament of the Lord's Supper, till he hath better Thoughts of the Sacred Trinity? Yea, Did it not become so good a Man, and of so public a Spirit, as Mr. Nelson, to let the Parishioners of *St. James's Westminster* know, that it was dangerous

* In his Devotions for the Altar, p. 164.

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to communicate with the Doctor, because he had render'd himself incapable of discharging any Ecclesiastical Office, and was to be look'd upon as *Excommunicate*, according to the Canon above-mention'd? How can he that hath so zealously drawn his Pen against *Schism* and *Schismatics*, not roundly inveigh against the Man that hath espoused the worst of *Heresies*, and is raising a *Schism* in the Church? Can he that hath warmly maintain'd the Credit and Orthodoxy of our *Liturgy*, be silent about it, in a Letter which he writes to one that hath miserably perverted and distorted the plain Meaning of it? Can he that hath own'd the Authority of our *Homilies*, express no Resentment at all against the Person who hath publicly denied one of the chief Doctrines in those Writings of our Church? This is not like Mr. *Nelson* at other times; he is wont with more than ordinary Zeal and Concern to take notice of, and expose those strange and wild Notions which are in the Writings of some of our Clergy, imitating herein his * old Friend, who tells us, That it is a *sad Truth*, (*but a Truth it is*) that the very Principles of Christianity are perverted and corrupted by the profess'd Disciples of that Religion, yea, (*which is yet worse*) by the very Doctors and Teachers of it too.

Thus this worthy Gentleman, who is a great Lover of Churchmen, is free in censuring them, when he thinks he hath occasion for it; which I impute to his great Zeal for the Clergy. He seems, above others of the Laity, to have a singular Kindness for that Rank and Order of Men, and his way is to shew it by reminding them of the particular Obligations they lie under, to let the World

* *Bishop Bull, Sermon 1.*

see that they deserve to bear the honourable Title of the *Sons of the Church of England*, and by letting them know when their Doctrines and Practices are not answerable to this Title. We ought to esteem this as a great Favour done to us by this Excellent Person, who will not let our Faults pass without Reproof.

But let me be permitted to request and advise him to shew himself *Impartial*, and to tell him that it is worthy of so great an *Admirer of our Church and its Articles*, to press not only the Observance of the Article about the *Trinity*, but some others that are of great Importance and Moment in themselves; besides that they were commended to us by our *Blessed Reformers*, and are daily subscribed to in the most solemn manner by all our conformable Clergy. So that whether we be mindful of the Reverence which is to be paid to our *Church and our Reformers*; or whether we be careful to act according to our *Religious Engagements*, we ought to assent to, and defend these Articles.

I find, that upon these two Bases Mr. Nelson grounds the Reasonableness of our owning and professing the Article of the *Trinity*: First, without doubt he thinks 'tis rightly suggested by him, that Dr. Clarke's Hypothesis is distinguish'd from the receiv'd Doctrine of the Church of England in her Articles and Offices, p. 9. He urges the Belief of the Doctrine of the Trinity as the receiv'd Doctrine of our Church, p. 16. As the Doctrine delivered to us by the first Reformers, p. 18. As it is taught us by our Excellent Church in her most public and authentic Acts, p. 24. As 'tis according to the most solemn Acts and Deeds of that Church and Community whereof we are Members, p. 16. Now this may justly be said of the Calvinian Doctrines, they were transmitted to us by the First Reformers, and are the Receiv'd Do-

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Divines of our Church, and are enter'd into her most solemn and *authentic Acts*, that is, the *Articles* of our Church. This was the Divinity of our Archbishops, Bishops, public Professors of Divinity, Convocations, Universities, and the main Body of the Clergy, for these were *Calvinists* in Doctrine, (tho' not as to *Discipline*) as their Writings and public Professions shew: And it can't be denied that their Interpretation of the Articles is authentic, because some of them lived in the Time of the *Reformation*, others very near it, so that they could not be mistaken. This sort of Arguing is made use of commonly to establish the Authority of the *Fathers* Writings, namely, that these Persons were near to the Apostles Time, and therefore knew their Mind, and consequently the Interpretation which they give of their Texts is to be receiv'd by us. If this be good Reasoning, it ought to be valid in the present Case, and those Expositors of our Articles, whom I before mentioned, are to be attended to: Wherefore those who trample upon these Articles, seem to me to abandon all Respect and Reverence to our *Prelates*, and to our other most *Eminent Divines*; and, in a word, to cast off the Orthodox Faith of the Church of *England*.

Secondly, our Clergy have acknowledg'd under their Hands, that these Articles are according to the Word of God, and they have profess'd that they do willingly and ex animo subscribe to them, Can. 36. Wherefore some have inferred thence, that they were perfidious to their own Souls, as well as to those who required that Compliance from them, if they did not give their Assent to those Articles as the plain Sense of the Words imports, as they are to be taken in the natural and literal Meaning. Some stick not to say, that they play'd with God
and

and Men; they egregiously equivocated, and taught others, by their Example, to be false to their Words and Professions.

Mr. Nelson, who is a Person of great Faithfulness and Probity, makes this seasonable Remark on the like Occasion, p. 21. *If the Judges, and others Learned in the Law, should follow the same Method of interpreting the Laws of the Land, and accommodating the Civil Oaths and Engagements, as Dr. Clarke hath taken in interpreting and accommodating the Sense of the Church, in her most Authentic Forms and Declarations before God and Man, and of the Venerable Fathers of the Catholic Church, there are many of the Opinion that every thing might easily be leapt over, and that no Establishment could be so strong as to last long.* All this is right; but why doth not Mr. Nelson apply it to the Articles of our Church about Predestination, Original Sin? &c. Why are not these Religious Laws and Engagements understood and interpreted in the plain and simple Sense of the Words, as well as the Civil Obligations required by the Law of the Land are? If Subscription be a solemn Act, and so considerable, as this excellent Gentleman represents it to be, (and that most justly,) I beg leave to ask him why he doth not remind the Clergy of that visible Fault which they are guilty of, namely, their subscribing to the Articles, which plainly speak the Sense of the Anti-Arminians, and yet their publickly professing and approving another Sense of them?

It is certain, that these Doctrines are as plainly set down in the Articles of our Church, as that of the Trinity: And whereas there is but one single Article of the Trinity, or two at most, there are five or six of the others: Yea, there are many more Texts in the Bible for these Doctrines than for that.

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And as to the *true Sense and Meaning* of these Articles, no Man that is sober, and in good earnest, and is not byas'd by Prejudices, can deny that they speak the Mind of the Calvinists. His Lordship of Sarum, before his *Exposition of the 39 Articles*, freely confesses this; and his Attempt to lay aside the present *Homilies*, where *Justification by Faith alone*, and the rest of the *Doctrines* of the *Reformed* (which are also expressly contain'd in the Articles of the Church of England) are deliver'd, is a plain Demonstration, that he verily believes them to be the *Doctrines* of the Church of England; for their being expressly contain'd in the *Homilies*, proves it irrefragably. But why then doth this Worthy and Learned Prelate strive to extinguish these *Doctrines*, and more particularly that of *Justification by Faith only*, which he owns to be vouch'd by the *Homilies of our Church*? In my Judgment we may as reasonably insist on the laying aside St. Paul's Epistles to the *Romans* and *Galatians*, because they assert the *Doctrine of Justification by Faith alone*; and we may as well demand that these, and other Epistles of the same Apostle, should be laid aside, because they contain in them the known *Antitrinitarian Principles*, which are also the professed Principles of the Church of England. Therefore Mr. Whiston is so far *Ingenuous and Fair*, as publicly to confess and declare, that the plain and downright Sense of those Articles of our Church about *Predestination, &c.* is *Calvinistical*, and therefore he calls to the Reverend Convocation to have them abolish'd. Now it can't be denied, that the *Articles and Homilies* are the Foundation on which the *Protestant Religion* is built, and consequently they that undermine this Building, sap the Foundation of the *Reformation*; and therefore are so far Friends to *Papery*; and contribute towards the advancing of it; so that

that it may justly be wonder'd at, that the Author of a late *Preface* should there shew his hearty Sense of the Danger of *Papery*, and yet shew himself an Enemy to those Doctrines which are some of the Articles that distinguish us from the Church of *Rome*.

Is it for the Credit of our Church, yea rather doth it not redound to its perpetual Disgrace, that some of our very Churchmen should call aloud to have our Homilies and Articles, which are the Standard of our Reform'd Religion, thrown aside, and others, which are contrary to them, substituted in their Place? This can't but be very acceptable to our *Deists* and *Sceptics* at home, as well as to the *Romanists* abroad.

Here then we might expect that Mr. *Nelson*, who is so great a Lover of our Church, and so zealously and earnestly consults the Credit and Honour of it, should take these things into his Thoughts: But I do not find that in any of his Writings he doth this; and now lately when he takes notice of the Alteration which Dr. *Clark* and Mr. *Whiston* have made in the Article of the Trinity, he saith nothing of the Change which the generality of our Divines have made in the *reformation of Articles*. One would think 'tis impossible, that he who hath so Inquisitive and Prying an Eye into the Sentiments and Manners of our Clergy, and entertains so universal a Love of Truth, should pass this by in Silence. If those that deviate from one Article of our Church, are censur'd by him, surely he should think himself obliged to Animadvert on those who explode several of the Articles, of the very same Authority. He that hath piously tender'd many an Advice and Admonition to our Clergy, should have advis'd and admonish'd them as to this. He that is so Free with our Churchmen, should make use of this

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this Liberty in this present Juncture, which he might reasonably expect would prove very successful, because he is a Person of great Credit and Reputation among them; of great Influence and Authority; and besides, this would be of a Piece with his many other laudable and religious Enterprizes.

Lastly, Not to be any further troublesome to this Great Man, he having told us that, *There is nothing for certain more commendable in any Writer than Sincerity*, P. 7. I doubt not but we shall have a Proof of this excellent Quality in this Writer himself, when he shall be pleased to shew himself a Man without Partiality and Reserves, and to exert this great Act of Sincerity, namely, to be as favourable to *one Article of our Church as to another*, and equally to censure those who misinterpret and pervert the Sense of any of them. And accordingly I request him to call to mind what is said in the 39th Canon of our Church, that is, *The 39 Articles were agreed upon by the whole Clergy in Convocation, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching the true Religion*. Which End could not possibly be compassed, if the Compilers of the Articles had not deliver'd their Mind there *Plainly, Intelligibly*, and according to the known Rules of Grammar. Which, if we grant, there are no Footsteps of *Arminian Divinity* to be found in the Articles of our Church, but every thing to the contrary; and therefore this Worthy Gentleman, who hath so great an Interest in our Clergy, will do well to caution them against misunderstanding and corrupting the plain Meaning of our Articles, and to prevail with our Churchmen to take the Articles in the Sense wherein they were writ. This will be a good Work, and there is none so fit and able to accomplish it as Himself.

Add

Add and Refer what follows, to what is said in the 28th Page, concerning the worshipping of the Golden Calf.

I know 'tis the Opinion of some Expositors on those Words *Exod. 32. 4. These be thy Gods, O Israel, &c.* that the *Israelites* did not think the Calf or the like Images to be real Gods, but that they worship'd the True God in or by those Images. This hath been a current Notion, and I have sometime heretofore complied with it; but upon a farther examining the Texts, not only in *Exodus*, but *Nehemiah* and *Kings*, which are so Express and Positive, I find there is reason to assert that the *Israelites* worship'd the Calf it self, as it was the Mode among the *Pagans* (from whom the *Israelites* learnt this) to worship the Idols which they made. It is true, they seem'd to excuse themselves afterwards by pretending that they directed and intended their Worship to the Lord, *Exod. 32. 5.* But if we should grant that there was any Truth in that Excuse, yet it is evident that the Divine Worship was paid to the Calf, as well as the True God. This we must be forced to grant, if we will believe what God said unto *Moses*, ver. 8. *The People have made them a golden Calf, and have Worship'd it, and have Sacrificed thereunto, and said, These be thy Gods, O Israel, which have brought Thee up out of the Land of Egypt.* We are told here by God himself, that the *Israelites* worship'd the Calf, and express'd that Adoration by sacrificing to it, and by declaring and proclaiming, that *this was the very God that deliver'd them out of Egypt.* This was the mad and unaccountable Idolatry that those People were guilty of, they wor-
ship'd

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ship'd the *Calf* as a True God. And the like Mad-
ness prevail'd among the generality of the Heathen
World, they Ador'd their Idols and other Things
as Real and Proper Deities. This I have made
good in the foregoing Papers against our Learned
Critic, by Plain and Express Texts of Scripture, by
the unanimous Suffrage of the Antient Fathers of
the Church, by the Confession of the Pagans them-
selves, and by the most Judicious Commentators
among the Moderns. From the whole I have made
it appear, that the Learned *Philoleutherus* had no
reason to upbraid and reproach several of the Clergy,
for having wrong Seated the Notion of Heathen Idola-
try.

FINIS.



Errata & Mutanda.

Page 17. l. 12. for *T. C. r. T. B.* p. 20. l. last, after *them*
insert *they are concern'd.* p. 21. l. 7. for *imperium* r. *imperii.*
p. 28. l. 27. after *with* r. *you.* p. 29. l. 4. by a late Writer is
meant Dr. Whithy. p. 33. l. 4. for *form'd* r. *own'd.* p. 79. l. 4.
from the bottom, for *graciously* r. *generously.* p. 90. l. 5. r. *fris-*
pery. p. 116. l. 5. from the Bottom r. *defiance.* p. 125. l. 3.
from the Bottom, for *Charity* r. *Christianity.* p. 153. l. 6. for
Archbishops r. *Apostles.* p. 158. l. 2. for *later* r. *latter.* p. 175.
l. 6. for *gravest* r. *lravest.* p. 185. l. 20. r. *Truth.* l. 31. for *his*
r. *the.* p. 216. for Page 15. r. Page 19.